

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ Opposes Modernism, Worldliness and Formalism.

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Our Supreme Task

By Billy Graham

The supreme task of the church of Jesus Christ is to preach the Gospel to every creature, to carry the Gospel around the world, telling men of the love of Christ and how He died to save from sin. Whether their skin be black or yellow, red or white—it's our job to reach them with the Gospel.

God gave us but one great command—"Go ye into all the world, and preach the gospel." Soldiers in an army would be court-martialed if they treated their officers' orders in the cavalier fashion with which we have treated this Great Commission.

To date we have failed. After 50 generations, only 35 per cent of the people on the earth have heard the Gospel presented. Many of us have aimed the wrong way. I know of one church which spent more than \$500,000 in a building program in four years. During the

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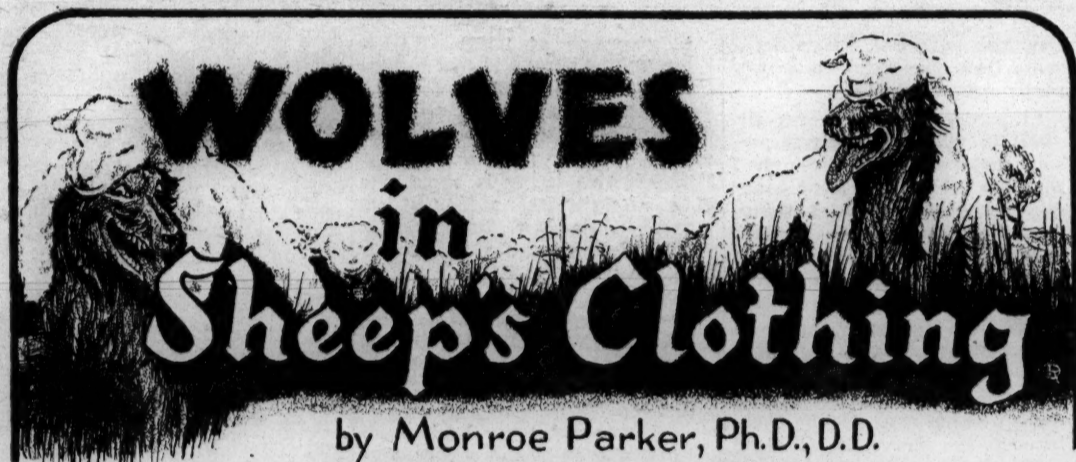


Dr. Billy Graham

This is your annual
**SPECIAL MUSIC
ISSUE**

Be sure to keep it for
future reference.

Prize Winner in Second Annual \$1,600
"Sermons on Vital Public Issues" Contest



by Monroe Parker, Ph.D., D.D.
1211 Sherman Street, Decatur, Alabama

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—Matt. 7:15-20.



Dr. Monroe Parker

It was said of the Lord Jesus Christ that "he spake as never man spake." He used always simple though pungent and colorful illustrations. Here He was talking about false prophets, and in this short statement He issued a warning to be on the lookout for them, disclosed their hypocritical methods, set forth the way to judge them, and revealed their true nature. He says that they "come to you in sheep's clothing," but that "inwardly they are ravening wolves."

Such were the prophets of modernism in the latter part of the nineteenth century and in the first three decades of the twentieth century. They came in sheep's clothing of Christian profession denying the supernatural revelation upon which Christian faith is based. They came with their social gospel rooted in the hypo-

thesis of evolution attempting through "Christian education" to build a pacifistic Utopia where man was divine and where God was devoid of moral judgment and, therefore, unrighteous. They came professing to be humble seekers of scientific truth about God but rejecting with vaunted pride every scientific fact that verified or harmonized with the revelation of God. They came like Judas Iscariot planting kisses on Jesus' brow but all the while making merchandise of Him. They called Him Master but spoke of His virgin birth as "piffle" and His atonement as "slaughterhouse religion."

Many Institutions Captured

These modernists crept in unawares and took over great institutions and churches and councils of churches and led the masses up blind alleys of apostasy into pits of moral decadence, juvenile delinquency, divorce, crime, and war. That was the result of modernism, the humanitarian religion.

Sheep's Clothing Threadbare

But the old modernism is dead. The sheep's clothing wore threadbare and the wolf was disclosed. When the great depression came

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CHARLES M. ALEXANDER

Prince of Gospel Singers, 1867-1920

Associate of Dr. R. A. Torrey and Dr. J. Wilbur Chapman

By His Wife

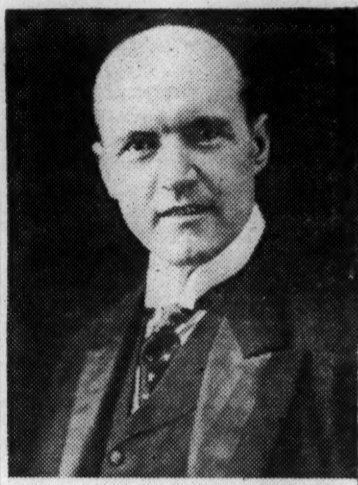
No one ever asks why the birds sing, because we know that they act in obedience to Nature's law, and burst into song as naturally and as easily as they breathe or fly. And no one who ever heard Charles Alexander sing, or who watched him as he lifted a great crowd, on the wings of music, into the heavenlies, needed to be told that he, like the birds, sang because there was within him a holy impulse which he could not resist. It was not his profession to sing; it was his very life.

Long before the dawn of those great opportunities which drew him round and round the globe, inspiring Christians everywhere to the joyful service of praise and of zeal for souls, Charles Alexander had learned the power and the value of sacred song. In the home of his boyhood in Tennessee he had seen the influence of it upon the lives of the community in which he lived. He had seen it at work in the scattered villages of the beautiful Tennessee and North Carolina mountains. In his first evangelistic work with John Kittrell, he had seen its power to melt sin-hardened hearts. Through his days of training at the Moody Bible Institute, he had

been a keen student of religious movements. In an article on Gospel hymns, he says:

"I do not recall any religious awakening without gospel singing. Music was a vital part of the revival under the Wesleys. The revival of 1859 was a time of hymn-singing. Gospel songs were fully half the power of the Moody and Sankey meetings, and we all know what a prominent part music played in the Welsh Revival. I have yet to see the first church that remained empty for long, where each person entered heartily into the singing of hymns. When singing is delegated to the few, with no responsibility upon the rest of the audience, the interest dies, the numbers dwindle, and all kinds of expedients must be resorted to in order to draw

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Charles M. Alexander
D. D., M. D.

Dr. Reuben A. Torrey chose Mr. Charles M. Alexander to accompany him in his evangelistic tours. The singer proved that he was not merely a winning voice in Israel, but a master leader of congregational singing. Wherever he went he compelled everybody in the audience to sing; he led the vast throngs in Christian melody as irresistibly as he controlled the choir on the platform. An admirer spoke of him as "Alexander the Great." After he teamed with Torrey, Alexander was song leader for Dr. J. Wilbur Chapman. Alexander died in Birmingham, England, in 1920.

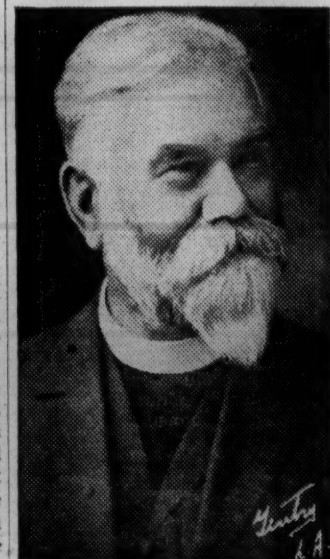
Naaman the Syrian

By John McNeill

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman, my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And

Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the

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John McNeill

Many Young People Helped by THE SWORD

By Viola Walden
Secretary to the Editor

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccles. 12:1.

It is a terrible mistake to think that young people would not be interested in THE SWORD OF THE LORD paper. Many of them write expressing appreciation for the articles in this paper and often ask questions of the editor relative to problems troubling them. Sometimes they write to tell of experiences which they have had which have been a special blessing to them. To emphasize this blessing among teenagers we are quoting a few letters recently received from them.

The first letter is from a young girl in Interlaken, New York, who writes:

"Although I am only 12 years old, I'm a subscriber to your paper, THE SWORD OF THE LORD. I read your paper's articles and I think you are doing a great job of getting the Lord's work done.

"I especially liked your fine articles on 'Love, Courtship, and Marriage for Christian Youth,' and also 'Youth's Corner.' Please continue your fine work.

(Signed) "Miss June Townsend"

We were glad to have this good letter from a 12-year-old subscriber telling of the blessing the paper was to her.

Before me now is a letter from a girl fourteen years of age who wanted to be a Roman Catholic. But one day someone gave her a copy of Dr. Rice's booklet, *A Sermon From a Catholic Bible*—and it changed everything. Here is her story in her own words:

"I am of a non-Catholic family and they know little about the Catholic church. I know quite a bit myself as I went to a Catholic school for two years and attended mass because I sang in the choir at church. I took religion at my parents' consent and became very interested in it because it was so different. I guess because it was sort of a deep, dark secret. People turn and stare at you when you say you're a Catholic. They don't seem to understand the religion at all. I think some of them are afraid of the sisters because of their habits. But you see I'm not a Catholic. I only wanted to be one for four years and then not too long ago my father showed me where they were wrong and then I read your book and their own Bible tells them they're wrong, yet they go right on doing the same things. I wonder if they pay any attention to their Bible at all."

We are so glad that somehow

she received a copy of this booklet which helped her so much to see the error of the Roman Catholic church. How wonderful that some Christian had enough interest in this young girl, barely in her teens, to give her a copy of this booklet.

From overseas an airman stationed in Europe writes:

"I have been taking your paper for nearly three years and have certainly been blessed with it."

Then he tells how he slipped away from the Lord when he entered the United States Air Force in the fall of 1951, but at San Antonio, Texas, he purchased two pieces of literature in a Baptist bookstore, which he read on the train going home on furlough, and got back into fellowship with Christ. But quoting again from his letter, he said:

"I got home and there my grandfather, who is subscriber to your paper, told me what a fine paper it was. I decided to subscribe and from there on it lifted me up and I have been blessed continually since. I have been able to get quite a few others to subscribe and they proclaim it the best Christian paper yet. I certainly thank the Lord for good Christian papers like yours.

"We now have about fifteen boys who go around to some of the British churches and conduct services; and one of the greatest uplifts to our hearts are THE SWORD OF THE LORD papers which come here. God has blessed us with souls saved on the base. In the last four months five have been saved on the base and three in some of the meetings we have taken part in. God has certainly blessed us.

"Keep up the good work and may God bless you all is my prayer.

(Signed) "Eugene R Grizzel"

From another airman overseas A/C Ralph K. Carter, we received the following encouraging letter. Writing to the editor he said:

"I've been taking your very fine paper and I receive such a blessing from it. There's so much evil and worldliness seeping into the church and yours points it all out no matter who it's at.

"We as a group of Christian boys here on this base have been blessed by the Lord and we live only for Him. I look forward to receiving your paper. There's always good messages to feed on. I really like the books

A Rebellious Youth Revolutionizes Church Singing



The clerk read a Psalm and everybody sang. That is, everybody sang except young Isaac Watts. After church that Sunday in 1692 when his Puritan father called him on the carpet, Isaac said flatly that there was no music in the Psalms—and that was that. Whereupon the outraged deacon suggested that the young upstart write something better. The result of that sarcastic challenge was a revolution in church singing that has resounded for two and a half centuries.

Staid old Enoch Watts must not have been thinking when he hurled that dare at his ugly little teenage son. For at his boarding school in Southampton the deacon himself had taught Isaac five languages before the boy was fourteen. At least, the deacon taught when he wasn't in jail for acts against the Established Church. And for twelve years Mrs. Watts had tutored her oldest son in the writing of verse. At seven he had won a copper medal for writing rhymes. He waxed so poetical in fact that when Enoch threatened to thrash him for rhyming even his everyday conversation, the boy cried out, "O father do some pity take, and I will no more verses make!"

Accepting his father's challenge, 18-year-old Isaac Watts set about "Christianizing and modernizing" the Psalms. It had been tried before, but not by a mind like that of Watts.

The following Sunday the clerk read a new kind of hymn. It began: "Behold the glories of the Lamb amidst His Father's throne; prepare new honors for His name, and songs before unknown." The congregation went wild. They made young Watts bring in one of his "modernized" Psalms every Sunday for two years!

Isaac Watts had successfully broken a tradition. Before he was thirty he wrote "Joy to the

that you advertise. I've ordered some from you before and they really are wonderful.

"I used to be stuck over the question whether a saved person could be lost, although I read my Bible daily. Your books on that subject cleared things up for me, and gave me the fullest of confidence by the Word of God, that I am saved forever. Thank God!"

"Keep on upholding the truth of God's Word and defending the righteous laws that His dear Son Jesus died for, so that we His sheep may live by them through the power of his blood shed on Calvary. Praise the Lord!"

Down in Bridgeport, West Virginia, a young junior high school student was preparing for the Golden Horseshoe West Virginia History Test where she was to represent her school. She was concerned over the fact that when something big like that came up she often became nervous and frightened and her mind would go blank. She was much concerned about this the night before the big test as she sat at her desk studying. Then she happened to look up and see the latest copy of THE SWORD OF THE LORD in front of her. She reasoned that if God would answer other prayer, why wouldn't He answer prayer to help her remember what she had studied and calm her fright. Immediately she took it to the Lord in prayer and on the following day she prayed earnestly again with the result that when the test was over she had finished in second place for the whole county. She wrote:

"It is an accomplishment all the students have worked for, and God (and THE SWORD) get all the credit."

Then she goes on to say:

"In the year-and-a-half that I have received THE SWORD OF THE LORD it has been a constant source of encouragement and counseling to me. I want to express my complete thanks

World." "When I Can Read My Title Clear," "Am I a Soldier of the Cross?" and 650 other notable hymns, and paved the way for Wesley, Newton, Cowper, and many another. And thus, with Isaac Watts' bold departure from Psalm singing, Christianity found a new medium of worship.

Isaac Watts lived in troubled times, but he could have written no more appropriately for the present era than when he paraphrased the 90th Psalm and wrote:

O GOD, OUR HELP IN AGES PAST
By Isaac Watts, 1674-1748

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of Thy throne,
Still may we dwell secure;
Sufficient in Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

O God, our help in ages past,
Our hope for years to come;
Be Thou our guide while life shall last,
And our eternal home.

(From A HYMN IS BORN, by Clint Bonner. Published by Wilcox & Follett Co., Chicago.)

to everyone at THE SWORD OF THE LORD.

"Yours very truly,
"Marilyn Linch"

Let me take this space to quote one more letter from a teenager, although this letter is about one of Dr. Rice's books, not THE SWORD paper. This Los Angeles high school student wrote the editor as follows:

"I have thanked and praised God for your wonderful book, THE RUIN OF A CHRISTIAN, and I feel I must write you and tell you what the book meant to me.

"I received your book as a Christmas gift from a very dear friend. My first thought was 'another Christian book!' Then I opened it and found it hard to put the book down. The Holy Spirit certainly spoke through that book. It came at the right time as I have been having a hard time at school and with friends. I will be glad to get back to school because I feel I know where I am with the Lord.

"I have been a Christian for 3 1/2 years now and I have more or less lived an experience that gave me a good feeling. This past summer I read a book called DISCIPLINE AND DISCOVERY by Edward Day. The Lord spoke through that book, but I let what people said and did change my mind. I started my senior year at Glendale High in low because of what a few Christian people said. Now I feel I can finish my senior year and go on to college to the Lord's work the way He would have me to.

"Some of the chapters especially dear to me are 'Luke-warmness' 'God's Slaughter Crew,' 'The Curse of Hidden Sins,' 'Break Up Your Fallow Ground,' 'Judge Not,' and 'Washing Dirty Feet.'

"I would certainly recommend your book to Christians and again I praise the Lord for your message in the book. I have found a new deep-rooted joy in

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Youth's Corner

The Editor Answers
Young People's
Questions

Should a Protestant marry a Catholic?

I think it would be a very great mistake for two reasons:

One, I Corinthians 6:14 plainly forbids a Christian to marry one who is not saved, and oftentimes Catholic people have never been born again. They have a form of religion sometimes, but do not know about a change of heart. Some Catholics have been saved, but many have not, I feel sure. One can only be saved by simple faith in Christ, and if a Catholic is depending on the confessional or baptism or on any form or rite or ceremony to save him, then you can see that he will not be saved. Certainly then you ought to make sure that the girl you intend to marry is a Christian. If you yourself are a Christian, it would be a sin to marry one who has not been converted.

Another reason against a Protestant's marrying a Catholic is that it very, very often makes the home unhappy for the husband and wife to be divided on such an important question. Even neighbors fall out over religion, and how much more there is likely to be trouble when a husband and wife, together every day, differ about the most important thing in the world. If God gave you children, each one would want the children reared in his own faith and that would be a difficulty. The girl might want to be married by a Catholic priest. If so, the Roman Catholic priest would demand that you agree that any children that might be born should be reared in Roman Catholic faith. This, if you are sincerely a Protestant, you could not honestly do. If you did, you would have abundant reason to regret it later on. If your wife is anything like a good Catholic, she would believe that you, a Protestant, are probably unsaved and would grieve over it much. If you came to the conclusion that she was demanding some Catholicism to save her, you would know that that was a mistake and you would probably want to see her converted. That might make trouble.

If the girl you think of marrying is not a very strong Catholic, it is very likely you could get her to trust the Lord for salvation. If you can get her saved, get her to join with you in some good church, then there would be no reason why you could not marry and expect to have a very happy life.

I mean no reflection on Catholic people, for many of them are sincere and earnest Christians and many of them are my friends. But I know that there is such a wide difference of opinion as to cause unhappiness and I feel that your friend might not even be saved, as many Catholics certainly are not.

I hope you will pray about the matter and whether you marry this girl or not, first of all make sure that you win her to trust Jesus Christ as her own Saviour and to come out from the darkness of Catholicism.

C. T. Studd's prescription to his "to-be" wife:

JESUS I LOVE THEE
THOU ART TO ME,
DEARER THAN EVER
CHARLIE CAN BE!

Career and fortune had early gone on the altar, now health and home and family life went also. Indeed C. T. Studd once said, "I have searched into my life and I do not know of anything else left that I can sacrifice to the Lord Jesus Christ."

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THE SWORD OF THE LORD
are investigated and approved.
READ THE ADS!



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A Prayer Is Answered - and Fanny Crosby Writes Another Hymn



Among many characteristics of the blind poetess Fanny Crosby, three stand out. She always carried a little American flag. She either held it in her hand or kept it in her bag, and it was buried with her when she died in 1915 at the age of ninety-five. Though blinded in infancy, the petite "Aunt Fanny" (she was Mrs. Alexander Van Alstyne in private life) greeted friends and strangers alike with a cheerful "God bless your dear soul." And, according to her own statement, she never attempted to write a hymn without first kneeling in prayer. If this be true, Fanny Crosby spent considerable time on her knees. She wrote no less than 8,000 songs. So many that critics have said the chief fault with her work lies in that she was too prolific. But none can deny that many "pearls are found among the oyster shells."

Under contract for three hymns a week, Miss Crosby was often under pressure to meet deadlines. It was under such circumstances in 1869 that she tried to write words for a tune Composer W. H. Doane had sent her. But she couldn't write. Then she remembered she had forgotten her prayer. Rising from her knees, she dictated—as fast as her assistant could write—words for the famous hymn, "Jesus, Keep Me Near the Cross."

But one day in 1874 Fanny Crosby prayed for more material

things. She had run short of money and needed five dollars—even change. There was no time to draw on her publishers, so she simply prayed for the money. Her prayer ended, she was walking to and fro in her room trying to "get into the mood" for another hymn when an admirer called. Greeting the stranger with "God bless your dear soul," the two chatted briefly. In the parting handshake the admirer left something in the hymn-writer's hand. It was five dollars—even change. Rising from a prayer of thanks the blind poetess wrote:

ALL THE WAY MY SAVIOUR LEADS ME
By Fanny Crosby, 1820-1915

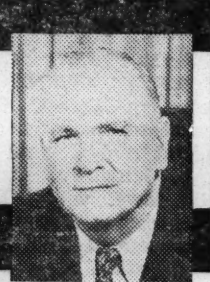
All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my Guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell!
For I know, whatever befall me,
Jesus doeth all things well.

All the way my Saviour leads me,
Cheers each winding path I tread,
Gives me grace for every trial,
Feeds me with the living bread.
Though my weary steps may falter,
And my soul athirst may be,
Gushing from the Rock before me,
Lo! a spring of joy I see.

All the way my Saviour leads me;
Oh, the fullness of His love!
Perfect rest to me is promised
In my Father's house above.
When my spirit, clothed immortal,
Wings its flight to realms of day,
This my song thro' endless ages:
Jesus led me all the way.

(From A HYMN IS BORN, by Clint Bonner. Published by Wilcox & Follett Co., Chicago.)

Dr. Bob Jones SAYS:



I quote from a letter which I have just received from a dear Christian woman who is getting along in years. This saint of God writes: "Once again the Lord has made it possible for me to save up \$100 to send to you this year as in the past three years. One more, and it will make \$500 in all. I hope my life may be spared and that I may be able to send you \$100 next year. This past year I suffered a slight stroke and have been laid up for repair. The Lord is good to spare me and to permit me to help you once more. You may divide the \$100 as per your suggestion—one-fourth for missionary work, one-fourth for the Student Loan Endowment Fund, and one-half for the building program. I pray for the Lord's blessing upon your wonderful school and trust He may continue to guide you in all that you do."

I can find no words to express how the letter from this dear Christian and the financial contribution she has made to the work of Bob Jones University stir my heart and put a sob in my throat. God has His people scattered around the world. These saints in their hearts want to support the Cause of the Lord Jesus Christ. The secretary to whom I am now dictating and I are going to bow our heads and thank God for Christian friends who have understanding hearts, who know the testimony of Bob Jones University, and who have backed us with their prayers and helped us financially to carry on. We promise all of the friends who help us that we are not going to compromise. We are going to stay true. We are not going to cut any corners. We are going through with

God. God called us to found this school, and He has directed us and taken care of us. My son, Bob, Jr., the president of the University, and I and all the executives, most of whom have been with us for years, are all agreed that the business of a Christian institution is to give the pre-eminent place to Jesus Christ. We also agree that an institution is not Christian that does not put Christ first and that it is not Christian unless it has a strong soul-winning emphasis.

This is being dictated on September 2, which is five days before the opening of the 1955-56 school year. We are asking all of our friends to pray as never before that God may give greater spiritual victory on Bob Jones University campus this year than He has ever given in any previous year. Please also, as God lays it upon your heart, help us financially. Remember that we have an expansion program for the next two or three years that will cost about \$2,000,000. We need money for this. These are necessary improvements. We also need money for our Student Loan Endowment Fund, and we need money for our Missionary Fund. Until we complete the present expansion program, we are going to set aside half of the donations that come in—unless they are definitely earmarked—for the expansion program and one-fourth for the Student Help Fund and one-fourth for missionary work. Please help us. Thank you and God bless you.

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George Beverly Shea, soloist; Billy Graham; Cliff Barrows, song leader

"America's Beloved Gospel Singer"

GEORGE BEVERLY SHEA, with a rich bass-baritone voice, has been called "America's best-known and loved Gospel singer." A Canadian by birth, he is the son of a Methodist minister, who sometimes concluded his sermons by singing a verse of a hymn. Often, too, George heard his mother's alto voice lifted in praise, not only in church, but amidst her household duties. It is not surprising therefore that he early joined the choir in his father's church in Ottawa. When in due course he was employed in an insurance office, his desire to sing led him to seek training as a vocalist under one of the best teachers in the city. The concert world, in which he could earn big fees, soon lost its attractions, and he dedicated his voice wholly to the cause of Christ. For a time he was on the staff of the Moody Bible Institute in Chicago, singing over its radio programs. He also has been heard on the American Broadcasting Company's network in a program of Gospel hymns called "Club Time" and in another entitled "Songs in the Night" over a Chicago station. He eventually joined Billy Graham in 1947. Through his singing of "I'd Rather Have Jesus," for which he composed the music, and other Gospel messages, he has won his way into the hearts of thousands.

Beverly Shea quotes Billy Graham as saying: "The value of a Gospel song cannot be estimated, when it is sung in the power of the Holy Spirit. I feel that a hymn, well chosen, is the greatest preparation I know for the message of the Word." Beverly Shea's own testimony is that "if the song is to reach hearts it must be sung from the heart. We must know the One of whom we sing. Old hymns of the faith inspire people to lift their voices in adoration and praise to God. One feels a great responsibility and dependence upon God in the task of preparing the people for the message of God's servant. As that moment arrives my prayer is always, 'There must be none of self, but all of Thee.' Frequently young Gospel singers come to me for advice. I tell them always to sing a message. Sing to convict sinful hearts. Sing His message of cheer to the downhearted and His message of comfort to the sorrowing."

From the book, *The Billy Graham Story*, by Charles T. Cook, published in 1954.

Billy Graham's "Right Arm"

No one is more fully conscious of the importance of the opening forty minutes of evangelistic services than Billy Graham, today's most celebrated evangelist. Graham's choice of dark-haired, smiling Cliff Barrows to handle this assignment is no accident. It was made with the realization that Barrows is a man whom audiences instinctively trust. The art of preparing crowds numbering up to 80,000 to sit quietly and listen intently to an hour-long message is no undertaking for an amateur. It is a fine art.

After studying at Bob Jones University, Greenville, South Carolina, Cliff Barrows, with his wife, joined Billy Graham for his six months' round of campaigns in the British Isles during the winter season of 1946-7. He has remained with him ever since. At his present pace it may not be too long before the name and fame of the Graham-Barrows duo will mean as much to evangelism around the world as Moody-Sankey, Torrey-Alexander, Sunday-Rodeheaver.

Cliff Barrows declares about singing during revival:

"Practically every great moving of the Spirit of God resulting in a spiritual awakening, has been accompanied by great singing. It was so in the days of the revival under the Wesleys. The revival of 1859 was a time of hymn singing. In the Moody and Sankey meetings gospel songs were fully half the power. Music played a prominent part in the great Welsh revival with Evan Roberts..."

"I believe the ministry of music in a revival campaign should be different from that in a youth rally. In revival campaigns we have found that people love to sing the old gospel songs and hymns best. Even in young people's work, I have found this to be true. We do need the new choruses, we do need the new songs, for many of them express not only the joy of a wonderful new life in Christ, but also contain a real message for the heart and of blessing, when sung in the Spirit. But I believe we need to get back to the hymns and songs which will produce conviction in the heart of the unsaved and cause Christians to realize fully all the blessings that are theirs in Christ. This should be an inspiration and encouragement to contemporary hymn writers to express in their songs the great truths of God's word.

"Song is a vital part of a spiritual revival."

—Excerpts From *Revival in Our Time*, written in 1939, published by VanKampen Press

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We are indeed sorry if we have given you the impression that *Hollywood Cesspool*, by Evangelist Robert L. Sumner, is just another book on the movies, just another criticism of them. No, that is not so. *Hollywood Cesspool* is like no other book! It not only shocks, but it proves movie-land wickedness by quoting the stars themselves! The author does not make hasty, unintelligent statements, but documents fully his claims. Up-to-date, this 284-page book, which sells for only \$2.50, brings to light facts about 800 movie personalities. So we wish to correct ourselves if we have not made this matter clear to you.

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By Grace Rice MacMullen

God Writes the Music

God writes the music of our lives:
The high notes and the low,
The time of joyous ecstasy,
The times of grief and woe.

Sometimes He writes a minor chord
Of loneliness and pain.
Sometimes with cheery cadences
That make a glad refrain.

He writes in notes of majesty
The duties rightly done,
In throbbing notes of victory
The battles bravely won.

He writes the bliss of our best hopes
In tenderest harmony;
Then muted tones of broken plans
Complete the symphony.

Christian Booksellers Convention

After a happy two weeks' vacation in Canada (Ontario, Montreal, New Brunswick, and Nova Scotia) we journeyed to Washington, D.C., for the Christian Booksellers Convention, August 15-18. Bill MacLeod of our Wholesale Department was in charge of our booth on the exhibit floor, and he and Dave Frost, our salesman, made many friends. Miss Fairy Shappard was there, with Allan and me, to represent The Sword of the Lord. We had a good time of fellowship with other exhibitors and friends in the field of Christian literature.

Washington was a very busy time for all of us, but it was a very happy time, and one of real blessing in the Lord. Redd Harper, the Christian cowboy who starred in the Billy Graham film, "Mr. Texas," was there to represent his Fiesta Music Company. We invited a number of our friends in the field of Christian books to have coffee with us in The Sword of the Lord suite. Redd Harper very kindly came and sang and gave his testimony, and many people came to hear him. They were times of rich blessing as he glorified God in his singing and testimony. One night the Spirit was so moving that he felt led to give an invitation, and it was for many of us a spiritual high point of the Convention. Thursday afternoon, Tim Spencer and his daughter, Loretta, joined Redd in a real concert in our suite. All of these people are so sincere in their singing and so anxious to bring glory to the Lord that every song was a blessing.

"How Great Thou Art"

That afternoon Loretta and Tim sang a song I hadn't heard before, "How Great Thou Art." All of us were touched by it and we enjoyed having copies of the music to look at. I understand it is a very old song, having been translated originally from the Russian.

At the banquet Thursday night, Bill Carle sang. He is a former Metropolitan opera basso, now using his wonderful voice for the Lord. His choice was the same song, "How Great Thou Art." Again, everyone was stirred by this song and we all came away considering these majestic words.

O Lord my God! When I in awesome wonder
Consider all the worlds Thy hands have made,
I see the stars, I hear the rolling thunder,
Thy pow'r throughout the universe displayed.

When through the woods and forest glades I wander
And hear the birds sing sweetly in the trees;
When I look down from lofty mountain grandeur
And hear the brook and feel the gentle breeze;

And when I think that God, His Son not sparing,
Sent Him to die, I scarce can take it in;
That on the cross, my burden gladly bearing,
He bled and died to take away my sin;

When Christ shall come with shout of acclamation
And take me home, what joy shall

He Sang Arkansas Music and He Really Sang!

By Dr. Bob Shuler

He sang tenor.

And when my secretary phoned me this afternoon that he was dead, the news did something to me. I cannot remember when, in my present pastorate of twenty-five years, he did not sit in the very center of the auditorium in the evening services, singing with a zest and radiance that I think I have never known equalled.

He belonged to the old school of music. He learned "shaped" notes and went to singing schools where the "do-re-mi-fa-sol-la-ti-do" style was in vogue, and sang in churches where tunes were "pitched" and musical instruments were a curiosity.

For twenty-two years I watched him sing, as I sat on the platform, and was content to note the joy in his face and the earnest zest

fill my heart!
Then I shall bow in humble adoration
And there proclaim, my God, how great Thou art!

CHORUS

Then sings my soul, my Saviour God to Thee:
How great Thou art, how great Thou art!

Then sings my soul, my Saviour God to Thee:
How great Thou art, how great Thou art!

I think you'll find a thrill in hearing and singing this song and letting it become a part of you. You can get the music from Man-na Music, Inc., P. O. Box 1830, Hollywood 28, California. Bill Carle's recording of it is on Sacred Record No. 501 and it will thrill you, I know. Let it sing its way into your heart!

Other Convention Highlights

Music at the luncheons of the Convention was provided by Sacred Records. In addition to Bill Carle, Redd Harper and Tim Spencer, we heard Bob Daniels and Evangeline Carmichael. They are doing a tremendous job. Bob Daniels sang, "Mustard Seed Faith," which you can hear on No. 45-7001 (45 r.p.m.) on the new Pop Sacred label, a division of Sacred Records. I am sure it is available on 78 and 33 1/3 r.p.m. from Sacred Records, 2829 W. Vernon Avenue, Los Angeles, California.

I had a pleasant visit with Jarrell McCracken at the booth of Word Records, next to ours. They have some exciting new records. I'll be telling you about later. I am particularly happy about their instrumental hymn arrangements which make such lovely "dinner music."

You can get Redd Harper's songs in sheet music from Fiesta Music, Box 2471, Hollywood, California. A new one to me was "The Answer Man." ("I don't know all the answers," it begins, "but I know the Answer Man.")

The Rodeheaver Company had a nice display at the Convention, and I took a few moments to look through some of their new hymn arrangements for choir. Any of you who are responsible for a choir will want to investigate these lovely arrangements. They have many that are simple enough for any church choir, some arranged for soprano, alto and bass, since many choirs lack tenors. Also, I discovered that there are two new solos using words written by Dr. Bob Jones, Jr. One is his poem, "Broken Things," always one of my favorites, set to music by Ackley. Another solo for high voice is "Forsaken," words also written by this gifted college president.

We had good fellowship with Hugh Edwards of Alma Records and A. E. Ramquist and R. W. Stringfield of Lillenas Publishing Company. You music lovers would have spent a long time at their booths!

Dr. Rice flew out for the last day of the convention. He was a popular man, as he autographed books for two hours!

And now it's back to work at Wheaton. God bless you as you keep on working for Jesus, with a song in your heart.

of his performance. I found myself listening for his voice in the multitude. I do not think I even knew his name. I had never talked with him. But I was akin to him. I knew I liked him and I knew why.

He came to the morning service only occasionally. Only one hymn was sung by the congregation in the morning, and usually it had no real music connected with it. When the choir would infrequently sing a song that gripped that heart, in which there was melody and a message, his face would beam. At other times he looked like I felt.

In the evening he was always there. He would sing the great hymns and gospel songs that I loved and appreciated. He would enjoy them to the point of explosion. If perchance some new monstrosity was announced and the choir director should try some "real music" on us, he would shut up like a clam and sink into himself with candid disapproval written all over his face. His dislike for classical music (whatever it is) needed no verbal explanation. He was explanation enough. I can see him now, sitting there, the blackness of a storm in his face, as the choir struggled bravely to show what it could do, while the people fidgeted and looked bored.

For twenty-two years this man served for me a double purpose. He was, so far as the evening music was concerned, both barometer and thermometer. I could tell when we were having fair weather and I could discover the storm, both by looking at his face as the music proceeded. I could discern the heat and note the frosty temperature merely by glancing at him. I am not myself a musician. I know a tune and think I am aware when the song is "going over." But if I ever had misgivings or was not quite sure, I looked toward the center of the auditorium. He was always there. I never questioned what I saw. And as the years went by, I discovered that my heart agreed with his face. I enjoyed what he enjoyed. I suffered when he suffered. I came to feel that he was the musical projection (if you know what I mean) of my taste in music. When the tune was there, he was splitting the ceiling with his tenor. When there was harmony and melody and message in the song, he was singing as though there were feathers all over him.

And how he did sing! He had a tenor that Trinity Church came to recognize as belonging there. We have had all kinds of tenors, many of them paid, on the platform, as the years have gone. He balanced them all from the congregation. Many a time I have watched the people turn from the choir and seek out with their eyes the tenor in the center of the auditorium.

For twenty-two years he sat in the center. The last time I saw him, I was preaching in the Church of the Open Door. It was less than a week before they found him dead. There he sat in the very middle of that great sea of people. I could hear his tenor booming like a challenge to me. Somehow or other, he could sing me into a preaching humor.

J. Arthur Lewis, possibly the greatest leader of congregational singing who ever led a great throng of people in Los Angeles, was the choir director of Trinity for many years. He used to stop the organ and the choir and let the congregation sing the great gospel songs without any accompaniment or assistance. I knew why. Everybody came to know why. That one tenor was worth it. Once Lewis asked him to join the choir. His answer was, "I wouldn't fit." He belonged to the congregation. In fact, he belonged in the very center of the congregation.

I am full of excuses for not personally knowing my congregation more intimately. In that, I am akin to most preachers. I am blind in one eye, deaf in one ear, have



REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST JIMMIE THRELFALL of 182 Luther Street, Pontiac, Michigan, closed a two-week meeting August 21 in the Missionary Bible Church, Hanover, Pa. Rev. Arthur M. Bowser, pastor, reports that during the campaign, 14 made first-time decisions for Christ as Saviour, 11 Christians came to confess sins, and a number of others were helped with spiritual problems. The church was full every night and on a number of nights the overflow crowd was seated on the side walk in front of the church. The pastor highly recommends Evangelist Threlfall as well as the song leader, Mr. Douglas Baptiste, of Dillsburg, Pa.

EVANGELIST EDDIE WAGNER, 7 Quillen Avenue, Route 1, North Little Rock, Arkansas, was in the First Baptist Church of Port Hueneme, California. Rev. Merlin E. Platz, pastor, reports that Brother Wagner's clear-cut messages not only bore fruit during the meeting, but that the results are still being felt. There were 12 first-time decisions for Christ and more than 45 definite decisions among Christian people. The pastor recommends Brother Wagner to any church seeking a bold, consecrated, spiritual-minded evangelist.

EVANGELIST HUGH F. PYLE, 1721 South Gordon Street, S. W., Atlanta 10, Georgia, led revival services in the new Haven Dale Baptist Church of Winter Haven, Florida, for ten days in late August, with Pastor B. A. Hawkins. Twenty-three souls were saved in the meeting, about fifteen joined the church by letter, and many lives were rededicated to Christ. During the meeting the Sunday School attendance reached an all time high.

EVANGELIST CHARLES "BARNEY" CUNNINGHAM, 107 East 7th Street, Chattanooga, Tennessee, recently conducted a fruitful revival campaign at the Gospel Missionary Church, Polk City, Iowa, with Rev. Arthur Olson, pastor. During the meeting there were 41 first-time decisions for salvation, and about 16 new members were received into the church.

EVANGELIST FREDDIE

high blood pressure, etc. So that these twenty-and-more years slipped by and I only talked with my favorite tenor one time that I recall. I met him on the sidewalk.

"Say, I like to hear you sing," I said.

"And I like to hear you preach," was his only answer.

Then the link that bound us was perfect.

So that after my secretary phoned me that they had found him dead in his apartment, I went to work to ferret out his past. To my astonishment, I found that my quiet, unpretentious, humble man with the tenor voice had a past.

He was a graduate of Vanderbilt University, had taught in the public schools of Arkansas for years, had represented his county in the legislature, had owned and edited for many years the county newspaper, directed the church choir, played the organ and was known throughout his state for his tenor voice.

He is not the only "angel" who has crept into my congregation unawares and gotten by my blind eye, deaf ear and befuddled brain.

He came to L.A. for his health in 1899.

He had passed his eightieth milestone when he was found dead. But he still sings tenor. And I mean, he sings tenor!

He is singing tenor in a glorious congregation!

The angels point him out. His name was W. M. Baldrige. He was born in Arkansas.

GAGE of Box 74, B. U. Station, Waco, Texas, led the First Baptist Church of Mineral Wells, Texas, in a revival recently. Rev. H. C. Garber, pastor, writes that there were 55 additions to the church, 25 of whom came on profession of faith as candidates for baptism, many of whom were adults and heads of families. There were 105 rededications and 40 families pledged publicly to begin family altars and one man surrendered to the gospel ministry. On Association Youth Night during the revival, 225 young people publicly pledged to abstain from alcoholic beverages and narcotics. The pastor heartily recommends Evangelist Gage as being doctrinally sound, a lover of souls, one who exalts Christ and the church, and who is the pastor's helper, leaving behind him an undisputable reputation of integrity and good will.

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The Secret of Sankey's Success

It is practically impossible for us to imagine how a singer could sit behind a small reed organ, thus almost hiding himself from the view of the audience, and sing effectively to twenty thousand people. Such a thing seems manifestly impossible, especially without the use of amplifiers. But this is exactly what Ira D. Sankey did. What was the secret of his success? How could a seated man have absolute control over so many people?

Strange enough, we must say that his power over an audience was not altogether because of the quality of his voice! Sankey's voice was a high baritone "of exceptional volume, purity, and sympathy." But even so, there were some who disliked it intensely. "When I see humanity," wrote a frankly biased and satirical critic, "Boston humanity—most musical of all humanity—sit and be tortured with this astounding discord, I do not doubt humanity's devotion to the gospel." The author of that, an agnostic and hater of revivals, no doubt exaggerated; but at least he does give us a hint that the man's voice was not a perfect instrument. As far as quality is concerned, everyone is agreed that Sankey had many contemporaries who had much better voices than he, yet it is evident that none of them, regardless of their skill, were nearly so effective as he was.

The first secret of his success was that he sang with the sole purpose of seeing people won to Christ. He believed that the world was lost and that it was his duty to help save as many individuals as possible. He had a passion for souls. "I hope you are catching fish," he wrote to his brother. "We are catching men." Because he believed the world was lost, he never stood up to sing unless he had spent some time in prayer. Then when he sang "Throw Out the Life Line," he meant literally what the words expressed. This prayer life and passion for the lost worked their way into his voice, giving it a quality that his contemporaries did not have. It was this passionate quality that gripped the people.

Again, it is evident that his special interpretation of evangelistic songs contributed largely to his success. Unlike many singers, he felt that the words of the solo should be as effective as the music itself. Because of this, he enunciated clearly and so distinctly that everyone knew what he was singing about.

His solos could really be called musical oratory.

His interpretation of songs was his own conception; and in his rendering of them he always kept before him the importance of making the subject of the hymn stand out in great distinctness, even though it did violence sometimes to the accepted rules of musical phrasing. Seated at a low-top organ with which he always accompanied himself, he, without ostentation, sang messages into the hearts and consciences of people in a way that justly made him famous as an interpreter of evangelistic song.

Sankey had a mobile face that easily expressed the emotions in his heart. He frequently wept before he had finished his solo. His personality, and the reflection of his earnestness on his face, often drew more people into the inquiry room than the solos he sang. He had a magnetic way about him. He unconsciously attracted people.

But more than all of this, we must say that the greatest part of his success came because he was wholly dependent on God. From the very beginning of his gospel career he had depended on the Holy Spirit for guidance and help. It is well known that Moody was filled with the Holy Spirit, and was a different man thereafter. It should be kept in mind that Sankey had a similar experience. He himself often spoke of his infilling, and he attributed all his success to the work of the Holy Spirit.

It is true that Sankey had a great voice, unusual talent, and a willingness to work. But it was the power of a Spirit-filled life that used his untrained voice to lead the tens of thousands into a definite experience with Christ. Without the Holy Spirit he would have been nothing—just a clanging gong.

—From the book, *Sankey Still Sings* by Charles Ludwig

PETER'S WIFE'S MOTHER HEALED

By Editor John R. Rice

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.—Matt. 8:14-18.

Mark 1:29-34 tells the same story and so does Luke 4:38-41. Notice that Mark and Luke call Peter "Simon." Mark 1:29 indicates that Andrew lived in the same house with Peter. Matthew simply tells that Peter's mother-in-law was sick of a fever, but Luke 4:38 says she "was taken with a great fever." That verse also says, "and they besought him for her." They begged Jesus to heal her.

Peter was a married man and no fit predecessor for Roman Catholic popes. Actually, of course, Peter was not a pope nor anything of the kind. Neither the doctrines nor the monstrous organization of Rome had been invented. Peter had no authority over the rest of the apostles, but was himself soundly and publicly rebuked by Paul (Gal. 2:11-14). He certainly never claimed infallibility in church matters, and there is no evidence in history or Scripture

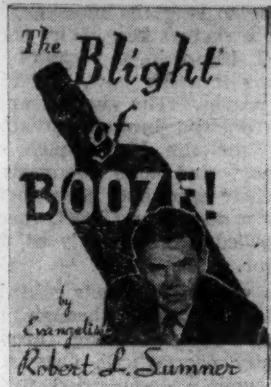
that he was bishop or pastor of the church at Rome, or even that he was ever there. The Roman Catholic conception of the church is unscriptural; it relies more on tradition than on the Bible, and Rome has usurped an authority not given in the Scriptures when it claims Peter as the first pope.

"The even" (vs. 16) means sundown (Mark 1:32; Luke 4:40). Mark and Luke both tell that Jesus did not allow the devils to speak because they knew Him.

Verse 17 is a clear reference to Isaiah 53:4. It is not a word-for-word quotation, but a translation, since Isaiah was written in Hebrew and the New Testament was written in Greek. The word *griefs* there was translated *infirmities* here, and *sorrows* in Isaiah was translated *sicknesses* here. That makes it seem certain that we should take Isaiah 53:5 literally, "with his stripes we are healed."

The Scripture here says that when Jesus healed the sick He was fulfilling Isaiah 53:4 and that the sufferings of Christ paid for our physical healing. Is healing in the atonement? I agree with Dr. R. A. Torrey that it is. We believe all the good things a Christian is to inherit were paid for on the cross. On this matter see Romans 8:23 where it is plainly said that "we ourselves groan within ourselves, waiting for the adoption, to wit, THE REDEMPTION of our body" and Romans 8:21 promises that "the creature [the created body] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Our bod-

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ies then are to be redeemed, too, and Christ has already atoned for all the sickness and weakness of sinful flesh. As Matthew 8:17 says, "Himself took our infirmities, and bare our sicknesses." But clearly we do not receive all that is purchased for us till the resurrection.

This is a blessed passage on which Christians have a right to pray for healing of the body each according to such faith as God gives, and according to God's will, and is a sweet promise of the future perfect health and glorious freedom from pain and sorrow which every Christian will one day have. But it is important to remember that we are not promised all this until we receive our glorified bodies at the coming of Christ, when the living saints will be changed and those who have fallen asleep will be raised from the dead (I Cor. 15:52; I Thess. 4:16). Those who believe that every Christian can now obtain perfect health are mistaken. God does heal the sick and invites us to pray for the sick (Jas. 5:13-16). "The prayer of faith shall save the sick," but God does not always give faith for healing. It is not always His will to heal. He did not remove Paul's thorn in the flesh (II Cor. 12:7-9). God Himself often chooses that we shall be sick for our own good and His glory (Job 1:6-12; 2:3-7; John 11:4; Heb. 12:6), not necessarily because of sin. In fact, every Christian should expect to die unless Jesus comes soon. It is true that Jesus has paid for the perfect healing of our bodies, but it is never promised us that we can receive all that perfect health now. We have more redemption coming, the perfect redemption of our bodies in the future.

Incidentally, the Scripture never teaches that it is wrong to use medicine and doctors. God can use means in healing. For the healing of Hezekiah, God had Isaiah use a plaster of figs (II Kings 20:7; Isa. 38:21), and for Timothy's weak stomach, the inspired apostle instructed that he "use a little wine" or grapejuice (I Tim. 5:23).

See the author's pamphlet on *Healing in Answer to Prayer*.

"The other side" in verse 18 means the other side of the Sea of Galilee from Capernaum where Jesus was. It would be only a few miles. The sea is really a lake some seven or eight miles wide, thirteen or fourteen miles long.

(The above comments on five verses indicates how thorough, how spiritual, and how helpful is Dr. Rice's commentary on the Gospel according to Matthew, THE KING OF THE JEWS. It was taken from that book. The rest of the Gospel of Matthew is as carefully and prayerfully expounded, simple enough for any spiritually minded Christian, scholarly enough for every serious student. 504 big pages. Price: \$3.95 at your book dealers. Or add 20c postage and handling and order from Sword of the Lord Publishers, Wheaton, Illinois.)

Noah's Ark

Question: I. How Could a Boat the Size of Noah's Ark Hold the Number of Animals It Necessarily Had to Hold During the Flood?

II. Was the Flood Caused by Rain Alone, or Does Genesis 7:11 Mean That Water Also Came From the Earth?

III. What Does Verse 20 of the Same Chapter Mean "Fifteen Cubits Upward . . . and the Mountains Were Covered"?

IV. How Could the Water Disappear so Soon After the Flood?

Answered by the Editor

I. You ask, "How could a boat the size of Noah's ark hold the number of animals it necessarily had to hold during the flood?"

1. First, consider that a cubit varied from 18 to 32 inches or more. At any rate, the ark had probably more than a million cubit feet of space.

2. Of the many species of living things the largest and perhaps the most are in the sea so would not need to be in the ark.

3. The average land animal is only about the size of a cat. There are so many more small animals than large animals. There would not need to be more than two square feet to an animal, on the average.

4. The vast majority of living things are tiny, like flies, lice, fleas, gnats, and these would not occupy any extra space. Those who have figured the space carefully say that there would be abundant room for the animals and space for sufficient food.

II. You ask, "Was the flood caused by rain alone, or does Genesis 7:11 mean that water also came from the earth?"

1. There was a mighty rain. It rained for forty days and forty nights. Only a tiny fraction of the enormous amount of water contained in the atmosphere ever falls as rain. There is enough water, in the atmosphere up to fifty miles above the earth, to

(Continued on page 6)

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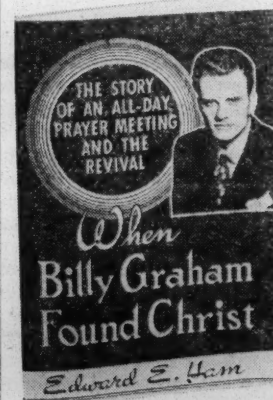
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In Chapter Two, "The Course Is Cut," the author describes how the laymen of Charlotte finally brought Dr. M. F. Ham to that city for a great tent campaign, in spite of much opposition.

The third chapter, "Blessings Flow," gives the authentic story of "when Billy Graham was saved." An interesting account is also given in the words of Billy's father, giving the story of his own conversion in an old-time Methodist revival. Mr. Ham includes the stories of other leading laymen who helped in this crusade.

The final chapter, "The Stream Finds Its River," deals with the widespread results of the Carolina revival, including the formation of the North Carolina Association of Business Men's Evangelistic Clubs and the appointment of Jimmie Johnson as evangelist. Listed are those today in the ministry as a result of a Carolina revival movement.

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Noah's Ark

(Continued from page 5)

cover most of the earth if it were all released, I think.

2. However, "... the fountains of the great deep broken up." I believe the Scripture thus indicates that tidal waves from the ocean swept back and forth around the earth and caused all parts of the earth, at various times during the flood, to be submerged completely. There is much evidence of such waves of ocean water. Shells and fossils of the sea are deposited on some of the highest mountains of the earth. We think they were deposited there by the flood. Some scientists believe that a great meteor may have struck the earth and caused the earth to be knocked to its present angle of 23 degrees away from facing the sun. Once in the Siberian Arctic area there was lush vegetation and even now mastodons are uncovered in the ice in Siberia and the tusks have proven a great trade in ivory. Once that country was continually warm. The earth at one time did not have all the seasons and the same zones of temperature as it has now. Some such event may

have happened to knock the earth so that its axis is 23 degrees away from the perpendicular. We do not know, of course. But that would have caused the tidal wave as mentioned. At any rate the water came from both the rain and from the sea and possibly from the great amount of water within the earth.

III. "What does verse 20 of the same chapter mean 'fifteen cubits upward ... and the mountains were covered'?"

I believe it means that the water was fifteen cubits higher than the highest mountains. That is, perhaps 25 or 30 feet, so that no land animals could live.

IV. "How could the water disappear so soon after the flood?"

Principally by flowing back into the seas and the tidal wave subsiding. Also by evaporation, and by soaking into the ground just as floods do today.

Charles M. Alexander

(Continued from page 1)

the people. This method crowds out music from its proper place, which should be co-ordinate with preaching. In order to maintain this equality, every individual must be made to feel his responsibility in the singing part of the worship. This is as true in a church service, as in an evangelistic meeting."

More, perhaps, than any man of this or any other generation, Charles Alexander revealed and demonstrated the great resources and possibilities of sacred song. From the time when he first realized that this was to be his God-given calling, he set himself to make people sing and to give them something worth singing. To the end, he was never satisfied with past achievements, and would constantly test one theory after another, working out his results with scientific care and exactness. On first acquaintance, his methods seemed to be full of spontaneous simplicity, but, behind the seeming ease of his work, lay the careful preparation into which the calculating brain and glowing heart had poured their best efforts.

He realized, to an unusual degree, the rivalry of Satan in the matter of music, which God has ordained for praise of Himself, and which, when perverted to other uses, may ruin, rather than upbuild, human character. Because of this strange fact, earnest Christians have at times refrained from music altogether, lest it lead them away from God. But Charles Alexander loved to trace the holy use of joyful music through all God's dealings with those who have trusted Him in every age of the world's history. He loved to read and tell how David appointed "singers with instruments of music" under the leadership of Chenaniah, who "instructed about the song because he was skillful"; of how they "lifted up the voice with joy," as they, with all Israel, accompanied the Ark of God homewards from the house of Obed-edom. He loved to picture the dedication of the new Temple by Solomon, when "the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord"; the re-dedication under Josiah, when "the singers, the sons of Asaph, were in their place"; "the dedication of the wall of

Jerusalem," rebuilt by the faithful efforts of Nehemiah and Ezra, which was celebrated "with gladness, both with thanksgivings and with singing," when the singers sang so loudly, and the rejoicing of men, women and children was so exuberant, that "the joy of Jerusalem was heard even afar off."

In the New Testament, he read with delight of the songs of the angels at Bethlehem, announcing the arrival of the Son of God on the earth; of the "psalms and hymns and spiritual songs" which rose from the gatherings of the first believers, from the time they knew that their Lord was risen from the dead; of the songs of unconquerable faith which echoed through the old prison at Philippi in the darkness of midnight; of the revelation of that "new song" which will make the vaults of Heaven ring throughout eternity. But most of all, he loved to read of the close of that long, tender conversation between our Lord and His disciples on the eve of the crucifixion, when, before descending the stairs from the upper room in Jerusalem and making their way in the moonlight to the Garden of Gethsemane on the slopes of Olivet, they sang a hymn together! "How I would have loved to hear His voice singing a hymn!" Alexander would often say.

Whenever he met with any objection to his fondness for interesting people in freshly-written songs and hymns, his rejoinder was, "Well, I love the good old standard hymns as much as you do, but don't forget that we are told in Psalms to 'sing unto the Lord a new song'." Praise and prayer were parts of a whole to him. He rarely began even a preliminary practice with a choir, without saying, "Let us have a word of prayer first, and then the singing will go better." He never for a moment permitted his choir to think that the beauty of a song was an end in itself. Always, the purpose for which it was sung was held up before them. This is why he insisted constantly upon clear enunciation of the words, and upon the intelligent interest of every member of the choir. He would often pray, "Help them to sing with the heart, and with the understanding also."

At the beginning of the mission in Bangor, Ireland, in the Spring of 1911, an incident occurred, illustrating his concern for the spiritual responsibility of the singers. Charles Alexander met the choir the day before Dr. Chapman arrived. Eager and expectant, the singers gathered. The first thing he asked them to sing was the chorus, "O Lord, send a revival, and let it begin in me!" As soon as they had learned the melody, he told them a story of the young Welsh girl who had first uttered the words in a small meeting, and had started the blaze of revival which spread all over Wales

in 1905. Over and over again the Bangor choir sang, until the hall rang with the melody. Lifting his hand, Alexander suddenly hushed them into silence. "Now you know the tune," he said, "but what do the words mean to you? Have you thought that, before Dr. Chapman ever preaches a word, you have a chance to sing the message? We want a revival here. Why should it not begin in the choir? Let us sing it softly now, and make it a prayer." The earnest appeal that followed brought great results, for the Holy Spirit was working, and nine members of the choir who had never before taken a stand for Christ, rose to acknowledge Him openly as their Saviour.

The wonderful effects gained by Charles Alexander through his skillful use of song aroused curiosity everywhere. Over and over again, people tried to explain his power as personal magnetism, and spoke of him as hypnotizing the crowds into singing. But these things were generally said by those who had little experience of the power of the Holy Spirit, when the instrument of an entirely consecrated life is placed at His service.

To explain how it was that some of the simple songs he used could produce such wonderful spiritual results, Charles Alexander was constantly asked to write articles for newspapers and magazines. In one of these, he told the people of Boston:

"There is a wonderful influence in song, and that influence spreads with great rapidity when once it gets started. To become quickly popular, songs must be easy to learn; there must be a simple, easy, flowing melody, and a small range, not much over an octave, and a picture in every line of every verse. The words must be simple, but full of faith, hope and promise. I never make up any final list of songs before I go to a meeting. As soon as I come on the platform I begin to study my audience, and then select my first song in accordance with my impression of what the people desire, or of what may reach them. If the first verse does not go well, I go no further with it, and sing something else. It is not my method to sing new songs exclusively; I frequently have a new one first, in order to get the people interested, and then follow with an old one which has appropriate relation to the other. For instance, what can be more effective than to begin with 'He Will Hold Me Fast,' and follow with 'Safe in the Arms of Jesus'; or, after the solo, 'Is He Yours?' 'Blessed Assurance, Jesus Is Mine'?"

An incident which occurred in a men's meeting in the Sydney Town Hall one night in August, 1912, illustrates the influence of this way of using the hymns. Choir and congregation had been singing "Where Is My Wandering Boy Tonight?" The second verse was sung by the men of the congregation, standing. A wave of the hand brought the whole of the vast company to its feet, as if in earnest entreaty, when they began the last verse. The voicing of the line, "Bring him to me with all his blight," spoke of a yearning desire to make the words tell. Without a break the chorus, "Lord, I'm Coming Home," followed on, making the answer very personal to those who sang it.

*Coming Home, coming Home,
Never more to roam;
By Thy grace I will be Thine,
Lord, I'm coming Home.*

It welled up from the floor, and floated down from the galleries time and again, bringing to mind how many wanderers are always to be met within any such gathering. These need a word of invitation, and it was given by Dr. Chapman in his tenderest tones. His appeal for decision made, Dr. Chapman was about to ask those who desired it to rise for prayer, when from the center of the hall, a dozen seats back, there rose an old man, bent with age, grasping his hat and stick to make his way, as it seemed, out of the building. It was a palpable interruption to the appeal, but the old man, instead of turning to leave, went straight up to the reporters' table, near the platform, and knelt there for prayer.

Many Young People Helped . . .

(Continued from page 2)

Christ for which I shall always be grateful.

"Sincerely yours in Christ
(Signed) "Dorothy Goetsch"

Yes, young people are very definitely helped by THE SWORD OF THE LORD paper and books which we publish. Do not hesitate to send subscriptions to young people. Our files contain hundreds of letters telling of young men and women who have surrendered to full-time Christian service, who have been enlightened as to the evils of petting, movies, the dance, tobacco, and other worldly perils facing young people in the twentieth century, of young people who have been especially strengthened and helped doctrinally from THE

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"God bless you," was the fervent prayer uttered by the preacher, echoed in hushed tones through all the audience, as the aged wanderer "came Home," to the Lord.

It was a great discovery for Charles Alexander, when he realized that busy men who thought they could not sing, or take time for singing, were like a crowd of boys, when they came together in a meeting, and sang just as heartily. He found that down in every man's heart there is a love of song, and that even the men who had no sympathy with Christianity as they knew it, liked the gospel hymns, and would come to hear them. Many and many a time these songs clung to a man day and night, and eventually led him to Jesus. Alexander never sang, or set others singing, without feeling sure that someone would be laid hold of, and be transformed into a new being. This expectancy, and its constant fulfillment, so revived him, that he could go to a crowded song service, and after three or four hours' work, feel fresher than at the start.

In London, during the never-to-be-forgotten Albert Hall Mission, it was an almost everyday experience, throughout the two months, for people to stay from two o'clock till six. "Dr. Torrey," to quote Alexander's account of those marvelous days, "would take up three quarters of an hour

preaching, and all the rest of the time, before and after the sermon, men and women in the galleries and boxes would be calling for some simple gospel song. After a hasty meal, we would go back and sing again till nearly eleven. I have never seen any other kind of music that would get hold of people like this."

The contrast between the effect of an ordinary song and that of a gospel hymn was always pressed home by the great leader. "Long ago," he said, "I found that when I got people worked up by a concert or something of that kind, it stopped there. I would be all exhausted, and to no purpose. I would ask myself: 'Where did I take those people? Where did I land them, anyway? There must (Continued on page 7)

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Charles M. Alexander

(Continued from page 6)

be something more in the world than this. Now, when I am at work from ten o'clock in the morning until nearly midnight, I go home feeling satisfied that I have been doing the best work in the world. But I believe in taking pains to use hymns that really help and save people, and not wasting time on others."

"You fellows know," he said once to a business men's club in Toronto, at which he was the principal guest, "that if you try a thing and it doesn't do the business, you quit it. I get the songs that do the business, and if I find one that won't, I cut it right out. I hesitated a long time before I would use the song, 'Tell Mother I'll Be There.' I have been criticized all over the world for using it, but you would not criticize if you knew what it has done, and what letters and testimonies I have received about it. The song had an interesting origin."

When President McKinley was in office, his mother lay dying in Canton, Ohio, several hundred miles away. She sent word that she wanted to see her boy once more before she died. President McKinley chartered a special train, and telegraphed 'Tell mother I'll be there.' A gospel-song writer caught up the idea and wrote the song. A friend of mine cut it out of a magazine, and sent it to me with a suggestion that I try it in my work. I pasted it in my scrapbook, more for my friend's sake than because I saw any merit in it, and carried it around for a year before I ever used it. One night in Newton, Kansas, my last campaign with Williams, I was called on to sing a solo. I saw in the audience a great crowd of railway men, and said to myself: 'I wonder what would reach those men.' With some doubt, I finally decided to try this touching song, and was surprised at the extraordinary result. Many of the men confessed Christ immediately. When the meeting was over, one big, burly engineer came up to me and said, 'Mr. Alexander, I promised my mother on her deathbed that I would become a Christian; but, instead of that, I have been going to the Devil faster than ever. Preaching never touched me, but this song did. If you will sing it tomorrow night, I will bring the men.' He did bring them for many nights, and he used to call out: 'Sing "Tell Mother I'll Be There."' I used the song every night, and I have been using it ever since. I have seen as many as one hundred and fifty men at a single meeting rise and confess Christ, during the singing of that hymn, before the sermon was begun. Everywhere it has been the same. It reaches all classes, because everybody has a mother. It has been criticized from a musical, and from a literary, standpoint, but no song has ever been written that can take the place of it. Those who criticize are unable to replace it with a better."

Of all the songs with which the name of Charles M. Alexander is linked, perhaps the "Glory Song" stands first. Both the words and music of it were written by Charles H. Gabriel, one of the most popular gospel-hymn writers of America. "I remember quite well," Alexander once wrote, "the first time I ever saw this song. In looking over a new songbook, I just glanced at it, and said, 'That man has wasted a page, for I do not believe that song will be sung much.' Some months later, however, I stepped into a large Sunday School convention, and heard an audience singing it. It took such a hold of me that I could think of nothing else for days thereafter. I got all my friends to sing it. I dreamed about it, and awoke to the rhythm of it. Then I began to teach it to large audiences, and soon whole towns were ringing with the haunting refrain."

The "Glory Song" captured Melbourne in a single night, and from there swept through the whole of Australia. "At the close of our first revival campaign in Melbourne," wrote Charles Alexander, "it seemed to me that everybody in the city was singing the 'Glory Song.' People going away on the suburban trains were singing it. Brass bands played it, and it was

sung and played in all sorts of out-of-the-way places. The last day I was in Melbourne, I had to rise early to catch a train for Warrnambool. As I came out of my room the maid was scrubbing the floor of the hall outside my door, and softly crooning:

*When by His grace, I shall look on His face,
That will be glory for me.*

I went down to the hotel office, and took the receiver off the telephone, wishing to ring up to a friend across the city. As I placed the receiver to my ear, I heard the girl at the telephone exchange singing, as she clicked the pegs into their places:

"Oh, that will be glory for me."

As the train passed through Terang, a couple whom Alexander had met in Melbourne came down to the station to meet him, and they had a few words together. The lady said, "Mr. Alexander, I am sure you will be interested to know anything about the 'Glory Song.' I learned it at the meetings in Melbourne. I have been over today to see a friend on her deathbed. I sang one verse of the 'Glory Song,' and she said, 'Oh, that is glorious; please sing another.' I sang another, and while I was singing the chorus, 'When by His grace I shall look on His face,' she passed to see the King in His beauty."

"I suppose few songs have spread all over the world as the 'Glory Song' has done," Charles Alexander was frequently heard to say. "I have received translations in Chinese, Dutch, German, Italian, Danish, Welsh, Zulu, and other languages, and have received letters from places all over the globe, where it has become a favorite. Some people try to analyze it, and say that it has no power, but people keep right on calling for it, and singing it."

A touching story is told by Charles Alexander of the influence of this song. "When Dr. Torrey and I were conducting our campaign in the great Town Hall, Sydney, Australia, we distributed leaflets with the 'Glory Song,' words and music, and an invitation to the meetings printed at the bottom. We would ask the people, if they already possessed a copy of the songbook, to post the leaflets to friends in the country who never get new songs, or to put them in parcels as they sent them away. One day, after I had asked them to do this, a lady, when she reached home, was sending some shoes to be mended. She happened to think about her 'Glory Song' leaflet, and put it into the bundle with the shoes. The next day she went down to the shoemaker's to get them, and found the old fellow pegging away, with the tears rolling down his cheeks. She asked, 'What is the matter?' and he answered, 'Do you remember the "Glory Song" that you put into the bundle? Last night I got my little family round the organ and we sang it. I noticed the invitation to come to the Town Hall and hear Torrey and Alexander, so I went last night. I heard that man preach, and I gave my heart to God. I have sent my wife and children up to this afternoon's meeting, and I am just here praying that God will save them.' And God did save them. The next night the whole family publicly confessed their acceptance of Jesus Christ."

Many books could be written about the songs used by Charles M. Alexander. A number of them were composed under the direct inspiration of his influence. Robert Harkness tells how he was led to write the music to one of his early hymns—"Never Lose Sight of Jesus": "Mr. Alexander came upon the words in Glasgow, and said to me: 'I want you to put a new tune to them.' I looked at the words for a long time, and began to write settings. I suppose I wrote a dozen, submitting them to him, but somehow or other he could not be pleased. In desperation I put the hymn aside. At last, in Aberdeen, a month later, he said: 'You really must write a tune for that hymn.' I sat down in the drawing room at the piano, and he went up to pray that I might get the right tune. At once

I struck upon the chorus, and began to play softly. He rushed out of his room, with his coat off, and said, 'That's the tune. Hold on to that!' So the tune came quite naturally at last, and has since become popular everywhere."

Occasionally the hymns came to Charles Alexander from unexpected sources, and would never have been known, but for that intuition of his, which made him so keenly sensitive to the true value of a hymn. He tells how, on opening his letters one morning in Philadelphia, he came upon the manuscript of a short hymn. The writer of the accompanying letter said, that, in reading the reports of the meetings, she had been impressed by the confidence with which prayer was spoken of, and ventured, because of this, to send a hymn she had just written, entitled "Pray Through." It had been refused by several publishers, and she said that if Mr. Alexander thought it would be useful, he might have it. He soon began to use it, and found it most helpful wherever it was sung. Later on, he met the composer, and asked her what had suggested the thought of the song to her. She told him she had had a great deal of trouble, and was so overwhelmed by it, she felt that no human power could bring relief. At breakfast one morning, after days of prayer, she opened a letter which completely removed her trouble. As she finished reading the good news, the thought, which is the title of the hymn, "Pray Through," came to her, and before she had left the table she had written the song, both words and music.

An experience of his own was always printed below this song in Alexander's hymn books:—"I was standing at a bank counter in Liverpool, waiting for a clerk to come. I picked up a pen and began to print on a blotter, in large letters, two words which had gripped me like a vice: PRAY THROUGH. I kept talking to a friend, and printing, until I had the big blotter filled from top to bottom with a column. I transacted my business and went away. The next day my friend came to see me, and said he had a striking story to tell me. A man had gone into the bank soon after we had left. He had grown discouraged with business troubles. He started to transact some business with that same clerk over that blotter, when his eye caught the long column of PRAY THROUGH. He asked who wrote those words, and when he was told, exclaimed, 'That is the very message I needed. I will pray through. I have tried to worry through in my own strength, and have merely mentioned my troubles to God; now I am going to pray the situation through until I get light.'"

"Looking This Way"; "He Will Hold Me Fast"; "He Lifted Me"; "I Surrender All"; and numberless other hymns from Alexander's wonderful collection, are surrounded by an ever-growing romance of blessing and uplifting influence upon the lives of people. How many quarrels have been made up, and how much coldness melted, by the haunting repetition of the old negro melody—

*Makes me love ev'rybody, . . .
And it's good enough for me.*

This brings to mind the way in which Charles Alexander always traced the music of Gospel songs, which was wafted over the British Empire from America, to the influence of the negro melodies. In contrast to the regular rhythm of the older standard hymns, a Gospel song has a lilting swing and flow that is essentially American, and owes its origin to the pathetic strains of the days of slavery. Yet there must have been some other influence behind those negro melodies, for they are nowhere found amongst the Africans in their own continent. Charles Alexander's theory was that they were built up by the Southern negroes, in the pathos of their helpless condition, upon the foundation of those minor strains of the old Scottish psalms and songs, brought over by the pioneer settlers from the land of their birth to the Southern mountains of their adopted country. Whenever he wanted to train a writer of Gospel hymns, Alexander would always try to get him saturated with the rhythm

Wolves in Sheep's Clothing

(Continued from page 1)

and war clouds gathered and modernism passed into its "crisis," it could not stand. God made "foolish the wisdom of this world" and even the chiefest exponents of modernism had to admit its failure. Dr. Harry Emerson Fosdick wrote in 1937, "The modernistic movement adjusting itself to a man-centered culture has encouraged this mood, watered down the thought of the Divine and, may we be forgiven for this, left souls standing, like the ancient Athenians, before an altar to an unknown God." (*Successful Christian Living*, page 161).

Synthetic Religion

The old modernism has utterly failed. It is dead. But there has arisen in its place a more subtle and sinister form of doctrine of which even most of the leaders of evangelical Christianity seem to be unaware! In the summer of

and bubbling freshness of the music of the colored people. Another thing he learned from this source was the constant iteration, in the words of a hymn or chorus, of some one main thought that he wished to lay hold of the mind. This may be seen in his choice of the hymns he made use of, and in those which he helped to inspire.

A reference must also be made to his constant use of short, gripping choruses, which he so largely used among the children, but found were just as useful to the "children of larger growth." "This is portable—you can carry it round without a morocco-covered book," he would often say, in teaching such choruses as, "I Am Included"; "When God Forgives He Forgets"; "Traveling Home"; or "Shine." With regard to the children, he always insisted that, to a very large extent, children get their theology from the hymns which they sing. As this again is true of grown-up people as well, Alexander felt that no pains should be spared to ensure that the teaching of the hymns in his collections was strictly in accordance with that of the Word of God; and he preferred, wherever possible, the actual words of Scripture. This was the reason why he loved so dearly the hymns written by his old friend Major D. W. Whittle (El Nathan), so often set to music by his co-worker James McGranahan.

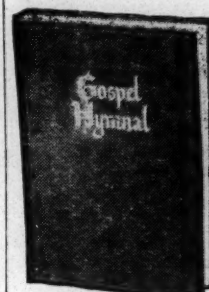
Never did Charles Alexander tire of the ministry of song, which to him was an ever-fresh delight. When asked to account for this, he was once heard to reply, "It is the work the Lord has given me to do, and I guess He will tell me when it is time to stop." Without doubt, many a soul greets him today in Heaven because of the gospel songs he taught the people of many lands to sing.

(Taken from the book, CHARLES M. ALEXANDER, A ROMANCE OF SONG AND SOUL WINNING, published by Marshall Brothers, England, now out of print.)

1946 while engaged in special studies I sat in class in a certain institution which has been known for half a century as one of the strongest citadels of modernism, and heard one of the well-known liberal preachers of America say, "We modernists have led the people astray. We are responsible for the war through which we have just passed. Our hands are red with the lifeblood of nations. We left supernatural revelation for a materialistic and humanistic philosophy and this gave the people a false sense of security. We need to retrace our footsteps back toward the old orthodox position of our fathers."

"But," said this professor whose fame as a pulpiteer is widely acclaimed in liberal and neo-orthodox circles and whose personality fairly scintillates with brilliance, "shall we go back to that position? No!" he shouted. "No! We

(Continued on page 8)



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Wolves in Sheep's Clothing

(Continued from page 7)

need to retrace our footsteps in that direction until we can form a synthesis with the fundamentalists. What we need is a *new modernism!*

My friends, they now have a "new modernism." The same old wolf now has new sheep's clothing!

Modernism Lacks Authority

Certain modernistic ecclesiastical leaders began to realize that the "salt" had "lost its savour" and was about to be cast out and trampled under the feet of men. They had taught that the Bible was inspired like the works of Shakespeare, or Shelley, or Longfellow. This took away divine authority and that left them powerless to lead the people. Churches were empty and so were their coffers. The majority of ecclesiastical leaders were more interested in leading the people than they were in where they led them. But the old modernism which they embraced had left them no power to lead any further. They had already led their followers into a moral and social debacle and then a second World War revealed the fallacy of their promised Utopia. There was no voice of authority. Thus it was necessary for them to return to the Bible and put on a new suit of sheep's clothing. Let us look at the new modernism, liberalism, and see whether the term "neo-orthodoxy" is a misnomer, "for many deceivers are entered into the world." Let us determine whether the prophets of liberalism are sheep or wolves.

The Doctrine of the Word

The leaders of the new modernism, neo-orthodoxy, acknowledge that the Bible is a supernatural revelation but they do not believe in the full, verbal inspiration of it. They reason that since the Bible was given through human authors it cannot be absolutely perfect and inerrant, but only relatively so. A parity of reasoning would lead to the conclusion that since Jesus came by a human mother, He could not be absolutely perfect and inerrant, but only relatively so.

Allegories

A world-renowned neo-orthodox leader says, "The Bible contains much history, some of it faintly embedded in age-old myths, folk tales, battle songs, campfire recitals, and the like." The new modernism also takes the liberty of interpreting the Scriptures according to preconceived ideas instead of in its own light. This robs it of its authority.

Testimony of Apostles

Paul wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Peter wrote, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23). Again he wrote, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:19-21).

John wrote, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

Testimony of Jesus

The Lord Jesus quoted from every part of the Old Testament and in such a manner as to show absolute credence in the verbal inspiration of the Old Testament, and in the historical accuracy of its narratives. He told the Sadducees that they erred, not knowing the Scriptures, nor the power of God. When tempted by the Devil Jesus quoted the written Word of God and put the Devil to flight

with it. When the Pharisees objected to His disciples' taking corn from the field on the Sabbath day, Jesus appealed to the Scriptures saying, "Have ye not read . . . ?"

The Words of Jesus

"I shall never forget an experience I had one day with a little man who came up to me and said, 'Good morning, Dr. Parker, I desire you well this morning.'"

I said, "Thank you. I hope you are well."

He said, "I desire you well. Did you notice that I used the word 'desire'?"

I said, "Yes, I noticed that."

He said, "Then you are well."

I said, "No, I have a little headache this morning."

"Don't you believe the words of Jesus?" asked the man. "Jesus said whatever you desire you will have."

"Well," I said, "I do not remember that He said exactly that, but, you know you must interpret Scripture in the light of Scripture."

He said, "I do not believe the Scriptures as you do. You believe in an authoritative Bible, and I believe in an authoritative Saviour."

"But," I said, "You quoted the words of Jesus."

He said, "I believe in the words of Jesus, but I cannot believe in the miraculous narratives of the Old Testament. For instance, I don't believe in the story of Noah and the Ark."

I replied, "Jesus said, 'But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away' (Matt. 24:37-39)."

The man said, "I cannot believe that Lot's wife turned to a pillar of salt."

I said, "Jesus said, 'Remember Lot's wife.'"

He said, "I cannot believe that a whale swallowed Jonah."

I answered, "Jesus said, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth' (Matt. 12:40). You do not believe in Jesus Christ if you do not believe in the infallibility of the Bible."

Amalgam of Falsehood and Truth

The new modernism, neo-orthodoxy, is an amalgam of truth and error. It is a mixture of the orthodox and the heterodox. It is illogical because these two philosophies are incompatible. You may put oil and water together and shake them until they appear to be a compound, but the stuff is not homogeneous; it is not a compound but an emulsion.

New Modernism Illogical

The old modernism started with an erroneous supposition that the Bible was a natural book and that Jesus Christ was merely human, and from that point on proceeded in a logical fashion. Orthodoxy begins with the true concept that the Bible is a supernatural book and that Jesus is both God and man and proceeds in a logical fashion. But the new modernism is an illogical combination of naturalism and supernaturalism, of reason and revelation.

Jesus Is Played Down

The new modernism plays down the Person and work of the Lord Jesus Christ by de-emphasizing His virgin birth and substituting "another gospel" for the biblical doctrine of the Atonement. Many of the neo-orthodox leaders declare that they personally believe in the virgin birth but that it is not necessary to do so in order to be a Christian. They speak of this precious essential of the Christian faith as a "mundane tradition" added by the church "to its gospels."

Dr. Chester E. Tulga, in a very excellent little book entitled *The Case Against Modernism*, page 41, says, "The salvation doctrine of

modern liberalism is the psychological re-integration of personality, by reorganizing the personality around an uplifting concept, and not salvation through the blood of Christ."

Under the present vogue of professed orthodoxy, however, it is not the current fashion to quibble about the doctrine of Christ and salvation. It does not matter to the teachers of the new modernism whether this reorganization of personality is achieved through faith in a virgin-born Christ who died a vicarious death and actually and literally arose bodily from the grave; or in a Christ whose mission was so divine that He was actually the Son of God who died a martyr to His cause (the Messiah who arose merely in the hearts of His disciples).

Consequently, at a time when men's hearts are failing them for fear and they are face to face with the reality that there is no earthly panacea for the world's ills, "false prophets . . . in sheep's clothing" are "healing slightly" their wounds. At a time when the unadulterated Gospel ought to be preached as never before it is being watered down at the poisoned fount of an amalgamated theology. At a time when men are begging for the Bread of Life these "false prophets" are giving them stones.

There is an unprecedented interest in religion in our day and with it the opportunity to win the masses to the Lord Jesus Christ, but instead they are being won to the church. Of course, the churches are ordained of God and I believe in putting every "born-again" person I can into a church. Oh, how we need to strengthen and build the church! May God send a mighty revival of genuine loyalty to the churches and the things for which the New Testament churches stand! But, my friends, our churches are being filled with unregenerate sinners! If we could get half of the church members in this country saved we would see the horrible flood tide of evil which is sweeping America stemmed. "By their fruits ye shall know them!" Beware of neo-orthodoxy!

Theologians Sincerely Wrong

If the twentieth century theologians who are responsible for the so-called neo-orthodoxy of Barthian theology are sincere, they are sincerely wrong. This is entirely possible. I was on the wrong road one day. My wife had seen a sign directing us another way, but I was relying on my sense of direction. My wife told me that I was taking the wrong road. I thought that surely she had misread the sign, and told her that she was mistaken. Now, you know, I was sincere because I did not want her to say, "I told you so." I was sincerely wrong, but I was wrong because I chose to rely on my own faculties rather than a plain revelation of the right way.

May Be Sincere

I do not impugn the sincerity or the motives of Barth, Brunner, Niebuhr, or others who, having seen the failure in modernism and the vindication of Paul's teaching regarding the nature of man, have brought forth this neo-orthodox theology. I do warn that they have given us an amalgam of the mercury of truth with an alloy of uninspired, heathen philosophy.

Builders of Ecclesiastical Babylon

There are ecclesiastical leaders, however, whose motives I question. There are those who, still secretly holding to the old modernism, see in neo-orthodoxy the opportunity of leading both liberals and conservatives into a super-colossal world church. These builders of ecclesiastical Babylon are the wolves in sheep's clothing. They are willing to cover their modernism in the wool of orthodox profession to gain leadership, prestige and power.

Evangelicals Deceived

This professed friendship for the Bible and the true Gospel of Jesus Christ has brought millions of born-again believers to look with favor on these "wolves in sheep's clothing" and has caused some to develop a contempt for the "fighting fundamentalists." It is all too true that some so-called "fighting

fundamentalists" have shown a bitter, unchristian spirit and have not only fought for the faith, but have also fought against individuals who did not yield personal allegiance to them. By and large, however, the fundamentalists have been kind, brotherly, faithful Christians who have earnestly contended "for the faith which was once delivered unto the saints."

Day of Compromise

It seems that we have reached a day of compromise on every hand. Even earnest, evangelical Christians censure the servants of God who cry out against false prophets. But these servants of God are in a glorious tradition.

Old Testament Prophets Denounced False Religious Leaders

Isaiah cried out against the priest and prophet who "err in vision" and "stumble in judgment" (Isa. 28:7). Jeremiah said, "For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord" (Jer. 23:11). Ezekiel wrote, "Thus said the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts" (Ezek. 13:3, 4). Micah said, "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us?" (Mic. 3:10, 11).

Jesus and Apostles Denounced False Religious Leaders

Jesus Christ, the Lord of Glory, said, "Beware of false prophets." The Apostle Peter, speaking of the scoffers who sneer at the promise of the coming of Christ and wrest the Scripture unto their own destruction, said, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (II Pet. 3:17).

Paul, the missionary, evangelist, apostle, and builder of churches, the bondsman of Jesus Christ, wrote to Timothy, "But after their own lusts shall they

(Continued on page 9)



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Wolves in Sheep's Clothing

(Continued from page 8)

heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:3-7). To the church at Rome he wrote, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

John, the beloved, who wrote his Gospel that we "might believe that Jesus is the Christ, the Son of God" (John 20:31), wrote in his second epistle, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John 10).

Jude wrote, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4). He says that they are "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13).

If the Blind Lead

Thousands of young theological students are gullibly following these "false prophets . . . in sheep's clothing" who "inwardly are ravening wolves." Impressed by the high sounding theological terminology, the vast store of encyclopedic knowledge, and the pious talk of false teachers, thousands of them are going out themselves in "sheep's clothing" to preach the new modernism. "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). Tragedy of tragedies! The new modernism is as false as the old! It is essentially the same though covered in a new robe and a thousand times more subtle.

Need Today for Exposing False Teaching

There was never a day when evangelicals needed more to emphasize the verbal inspiration of the Bible and the Deity of the Lord Jesus Christ than today. They need also to understand the issues and the design of these new modernisms. Many of our true evangelical leaders must surely be uninformed as to the ultimate aim of some of the ecclesiastical leaders. It is Nicolaitanism—the conquering of the laity. No one who believes in a congregational form of church government and in the right of the individual to interpret the Word of God for himself under the illumination of the Holy Spirit can follow these false teachers. Let us look under the "sheep's clothing" and there we see the pointed ears, the leering eyes, the dilated nostrils, the dripping tongues, and the bared fangs of "ravening wolves."

Purpose of Liberal Leaders

What is the design of these men? Back of this movement is a plan for the formation of one world church. As has already been said, the modern church has lost its voice of authority because it has left the authority of the Scriptures. The Catholics believe in an authoritative church with an infallible pope at the head of it. Although they accept the Bible as infallible they hold that it is so only as it is interpreted by the church. Orthodox Protestantism has held to the infallibility of the Bible by which the church is judged. The new modernism is attempting to recover authority for the purpose of building ecclesiastical walls, but is unwilling to yield to the inerrant and infallible authority of fully verbal inspiration. Consequently, just as the British crown is a symbol of British authority with the author-

ity vested in Parliament, so the new modernism is trying to make the Bible a symbol of authority with the authority actually vested in the church.

Substitute for Inspiration Offered

Dr. John Newton Thomas, professor of Systematic Theology at Union Theological Seminary, Richmond, Virginia, wrote in an article in the July, 1946 issue of *Theology Today*, page 171, "Is not the key to the situation the frank acknowledgement of the Church's authority as determiner of the Canon? This is at once the valid substitute for the doctrine of verbal inspiration and the guarantee of an authoritative Scripture as against rationalizing and mystical influences."

There you have it, my friends. These liberals are determined to form through their councils a church arrogating to itself the authority to change the Bible to suit their doctrine. Professor Thomas goes on to say, "If the current re-emphasis upon the Church can secure recognition of her true and legitimate role in relation to the Canon, we shall emerge from the present confusion with a clearer grasp of the authority both of the Church and of the Bible" (ibid, page 171). There is no wonder that the National Council of Churches has no compunction against shading the Word of God as in the Revised Standard Version to favor its liberal theology. They have usurped for themselves the authority to speak for God instead of simply recognizing that God has spoken.

The same issue of *Theology Today* (July, 1946) in which Professor Thomas' article is found carries an article by Floyd V. Filson, professor of New Testament Literature and History, McCormick Theological Seminary, on "The Revised Standard New Testament" (page 221) in which he says, "Yet the Bible is the Church's book." The professor is wrong. It is God's Book! He says further, "Its writers were members and servants of the Church, and their writings have been preserved, translated, and used in its worship, preaching, and teaching. The real test, therefore, which this version must pass is whether it will prove adequate to the needs of the Church." The real test is whether it is true to the original text written by "holy men of old" as they were "moved by the Holy Ghost."

Need to Recognize Authority of the Word

The greatest need in the church today is not a "substitute for the doctrine of verbal inspiration" but a realization that here we have the very inspired Word of the Living God whether correctly or incorrectly interpreted. It is "More to be desired . . . than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Ps. 19:10). Let us hide it in our hearts, live it in our daily walk, preach it to the world, teach it to our children, and beware lest "false prophets . . . in sheep's clothing" steal it away!

"Precious promise God hath given to the weary passerby
All the way from earth to Heaven
I will guide thee with mine eye."

In these days when the world is in such turmoil and millions of voices are clamoring to be heard, may God help us to speak out with the Word of divine authority, the Bible. "All scripture is given by inspiration of God, and is profitable for . . . reproof," therefore, "reprove"! (II Tim. 4:2). It is profitable "for instruction in righteousness" (II Tim. 3:16), therefore, "exhort with all long-suffering and doctrine" (II Tim. 4:2).

This blessed Book is the daily bread which God has provided for His hungry children. Feast upon it, my fainting friend. It is the water of life springing from the fountain of divine inspiration. Quaff it, O thirsty soul! It is the staff which God has given to the weary pilgrim. Lean upon it. It is the sword of truth from Heaven's arsenal. Brandish it, Christian soldier! You are in the "conflict

Naaman the Syrian

(Continued from page 1)

prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."—II Kings 5:1-14.

Leprosy, a Type of Sin

Leprosy is a type of sin. How much teaching there is in the type you and I scarcely know. When I preached once on "the cleansing of one of the New Testament lepers," I said I thought the sight of a leper would greatly tend to quicken and give practical meaning in our minds to all Bible teaching about the exceeding sinfulness of sin. I have since seen a returned missionary who described to me what leprosy really is and the awful effect which the first acquaintance with it has upon one's eyes and heart and understanding. The bulk of people have not seen it; but let us understand that leprosy is one of the Bible's representatives of the intense malignity and defilement of the mortal malady that has attacked you and me, namely, *sin*. Naaman, then, was

of the ages," but look out for camouflage!

*Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
When'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!*
—THE END—

a typical man, a man afflicted and covered with this typical disease; and we have to follow the turnings and windings of the narrative, in order to see how this typical sinner fares when he comes into contact with the Lord God Almighty, the only God of grace and salvation for a leprous sinner.

The Depth of Our Need

Notice how the Bible puts this doctrine of the *depth of our need* as represented in the disease of leprosy. Many people have stumbled at it. The vision of a leper is a sermon to everyone who sees him, as to what sin is in its insidious, but mortal and (but for one cure) incurable ravages upon the inner man, the soul within us. I am stating the doctrine roughly, harshly. I may so put it as to state it, as you think, in a somewhat unbalanced way. Do not blame the Bible. The Bible is wonderfully considerate. As it states the case

(Continued on page 10)

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Naaman the Syrian

(Continued from page 9)

of Naaman, so it is willing to state the case of everyone. It puts it, but see how softly it puts it: "Now Naaman, captain of the host of the king of Syria"—it admits that he was a captain—"was a great man"—the Bible admits that he was great—"and honourable"—the Bible admits that—"because by him the Lord had given deliverance unto Syria"—quite a special man. "He was also a mighty man in valour;"—a good general; perhaps the only general. The Bible admits that; but making all admissions, and taking in everything by the way, it does say, and it dares to say, and it insists upon saying—"but he was a leper."

As it is put there, so I would like to put it here. You are amiable. I grant that you are amiable. You are not a drunkard, or a harlot, or a debauchee. I am willing to admit it; but at the bottom, the last analysis of all that you are, yields this, that you are a sinner: you are a leper. That is the last analysis. Taken into God's scales, tested in His crucibles, weighed in His balances, here is the end, "but he was a leper." Amiable, but an amiable sinner; refined, a refined sinner; wealthy, a wealthy sinner, a peer of the

realm, a sinner as regards your spiritual condition.

The Bible makes all allowances. It is not rude; it takes everything into consideration, but it will not speak false words. It will not say "peace" when there is no peace. It will not give you a clean bill and allow you to come into port when you ought to be riding quarantine because there is infectious disease on board. The Bible will be honest with you and while it makes all admissions, on certain grounds as to what differentiates you from other people who are dishonorable and dishonest and have broken vows outwardly, it goes straight into the conscience and says, "After all, you are a sinner, you are smitten with an incurable disease which knows no remedy save one, the knowledge and experience of which come not from earth but straight and miraculously from Heaven."

The Means of Grace

"And the Syrians had gone out by companies and had brought away captive out of the land of Israel a little maid." Now, does it not look as if this were a round-about road to the well? After all

this about Naaman—and who he was—and what was wrong with him, we are off to the Syrians.

What about them, and what about this little maid who waited on Naaman's wife? Ah, out of little events great things come. Large doors turn upon small hinges; and such a thing as this wonderful story of God's gracious dealing with poor Naaman turns upon that seemingly trivial incident that a marauding, thieving band of Syrians, when they crossed the borders and went into Israel, took away captive this little maid. They "builded better then they knew." I can imagine that the band of Syrians came back, and all their booty was a little maid.

Oh, how their companions laughed at them! It seemed to have been a poor excursion, a great deal of toil and trouble and effort for very little, when they came back with only this little girl. "Who hath despised the day of small things?" No wise man. Fools do it every day. Do not despise little folk. Do not despise small things. Do not despise the day of little things. What a great work this little maid did! She has found for herself a conspicuous place in the picture-gallery of God's Word. She shall be exhibited to all eternity. Were there not kings and queens and mighty men that

burnt and blazed and paraded for a little, and then went down to dusty death? Their name and their memorial have perished with them. But that little lass, a stranger in a strange land, away there in Syria, lives forever in the imperishable record of the Word of God!

"She waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel." What a simple testimony she bore, but what a splendid preacher she was! She had all the qualifications of a first-rate, successful preacher. She had a message, and she spoke it simply, directly, and with great assurance. She spoke what she knew. There was a ring of sincerity and conviction in what she said, and it told on her mistress. God grant that my words may tell on somebody now!

The Simple Gospel

Now, the same thing is working in and through the Gospel yet. On the surface it seems to be a weak, foolish, despised and despicable thing—the word of a witless lassie against all the misery and blighting power of leprosy. But God has chosen the weak things, the base things, things that are despised, to do His work, to bring to naught things that are, to save souls, to give to Him eternal fame and honor.

Do we know this Gospel? Do we know the prophet that is in Israel—no longer Elisha, but the Lord Jesus Christ, the Prophet of prophets, the King and Lord and Head of them all, the Incarnation and Embodiment of all healing power and spiritual virtue? Then, if we know Him, let us not only know Him in our hearts, but let us simply and sincerely testify for Him, and He will spread our testimony on the wings of the wind, and make it tell as He did with this little girl. "One went in and told his lord." The king of Syria writes to the king of Israel. Crowns sometimes drop upon very unworthy heads. Both of these kings cut very sorry figures, do they not? The king of Syria was going to do it all, and he said, "Go to, go, and I will send a letter to the king of Israel." And Naaman departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. How this poor girl's little simple Gospel is being spoiled! Did she say a single word about kings, or about talents of silver, or about changes of raiment? Then see how they have corrupted the simplicity of her simple testimony.

What did they make of it? He brought the letter to the king of Israel, saying, "Now when this letter is come unto thee, behold, I have herewith sent my servant, Naaman, to thee that thou mayst recover him of the leprosy. And when the king of Israel had read the letter, he rent his clothes and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?"

There are some things that kings and councillors and parliaments cannot do. This is one of them; they are utterly at their wits' end, and God will not give glory but in one way, and this blessing but along a particular line. One thing does come out of it clearly, and that is the emphasizing of the point with which I began. Leprosy evidently was regarded as incurable.

"Consider, I pray you, and see how he seeketh a quarrel against me. Am I God, to kill and to make alive?"

Oh, that we had the same notion today about sin! Oh, that men and women were revived to a simple and intense conviction of this: "Sin is incurable: there is no remedy except the heavenly, the supernatural!"

Where is the wise man's wisdom? Where is all the power of kings and lords and princes and councillors to save a sinner? It is reduced to utter contempt.

The Power of God

"And it was so, when Elisha, the man of God, had heard that the king of Israel had rent his clothes, that he sent to the king,

saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." Does not that look a little like boasting at first? "Let him come to me." Yes, it is boasting, but it is boasting of the right kind. When a man boasts in God, "the humble hear thereof, and are glad." The meek hear of a testimony like this, and instead of being offended at it, and calling it vainglory, they glory in it; for Elisha is here lifting up, not himself, but the God who gave him all the power that he had.

Let us challenge the world's need and the world's problem. Let us call upon men and women to come and look our way, and give us a trial. You ran here and ran there, and ran the other where to get rid of your leprosy. Now, have you got soul peace, and power and strength? Then, if not, will you come at length to us? In myself I am poor and weak and vile and nothing; but I dare to say, that I preach a Gospel which could change every sinner as mightily as was Naaman before Elisha had done with him.

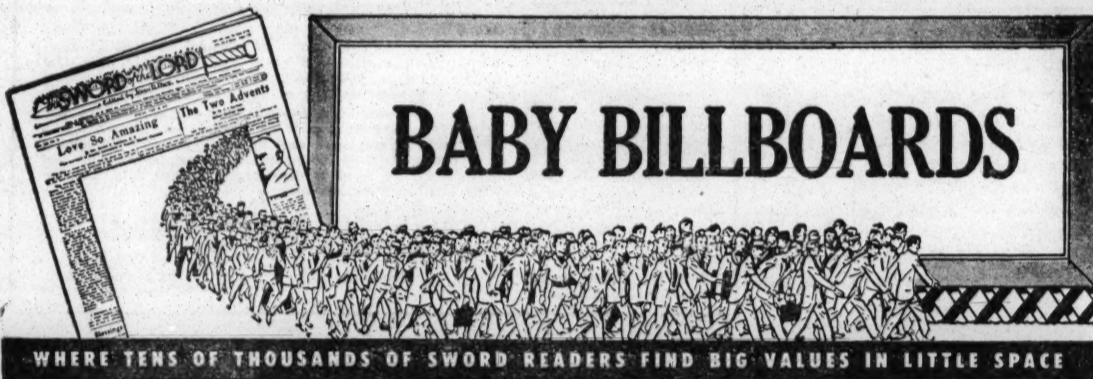
Oh, that God would revive us preachers in a simple faith in the message we have to deliver! After all, things are at a very sad pass. There is awful trouble in the land, an awful problem, and we cannot solve it. The power of the state, and the power of the world's wisdom, and the power of the world's deepest sympathy seem to make no more impression on it than the king's advice and the king's sympathy made upon the sickness of his beloved general. But yet there is balm in Gilead, and the problem is not so insoluble as we think, and the distress is not so dire; for there is one voice rising sharp and clear above the babel voices of a thousand counselors, who are darkening counsel by words without knowledge. And this is the voice—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"! It is a message straight from Jesus Christ who died and rose again.

"So Naaman came with his horses"—they were not lepers, but he fetched them—"and with his chariot, and stood at the door of the house of Elisha." Now, Elisha, you are on your trial. You were never in such a perilous place before, after all that has been said about Israel and Israel's God. How men criticize the Gospel! Will they at length open their eyes? Will they at last cease from criticizing, cease from pulling themselves up all their inches and strutting and spreading, and accept the Gospel as helpless lepers as they should do? As God is my witness, I do believe that if you have not been washed in the blood of Christ, Naaman for loathsomeness is but a poor picture of your condition in the sight of God.

No, Elisha was not on his trial, nor God; but Naaman was on trial, and he did not come through it very well at first. Elisha sent a messenger to him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean." But Naaman was wroth and went away, and you remember what he said. "Behold, I thought he would surely come to me." To me. "Granted that I am a leper, but I am not an ordinary leper. I am a general, a prince. I am here with these jingling horses and chariots; may he deal thus with me?"

Have you never witnessed this rage? Is it not in your veins at this moment? After all, the worst kind of a Gospel-hearer is that one who comes and goes, and comes and goes, and you never find him either sad, or glad, or mad—never. There they are, like a ditch without fall or flood—like the Mediterranean, without ebb or flow—at the one fall-less and floodless, contemptible level. I like to see men mad. When a man like Naaman is being led along a line like this—when he is taken so far away out of his own orbit, or so far off the beaten track, so completely away from what he expects, when the Lord's message through Elisha falls upon him at an angle of incidence so unexpected—I can quite understand him. I cannot suppose that the Lord was angry; and I do not suppose that Elisha was angry. They thoroughly understood it. They knew

(Continued on page 11)



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News Notes

Second Top TV Award Won By 'This Is the Life'

For the second year in succession a nation-wide poll embracing the entire television industry has picked the religious television film program "This Is the Life" as the best religious program on the air. The results, announced in *Billboard*, weekly newspaper of the theater industry, indicate that "This Is the Life" outdistanced the vote of the next six entries combined. Its 1,476 overall total vote topped that of more than 250 other nominees, and was exceeded by only four others—*Disneyland* (2,005), *Roy Rogers* (1,923), *Dragnet* (1,723) and *Victory at Sea* (1,627).

In a special poll to determine the "TV Series Performing the Greatest Public Service," this religious program placed among the winners, outdistanced only by such top productions as "Medic," "The Search," "Disneyland," and "I Led Three Lives."

The winning of the fifth highest vote in so critical an industry poll by a religious program, strictly on its own professional merits, is "a real tribute to the churchmen who have so quickly and so ably mastered this difficult medium of dramatic and moral communication," according to Sam Hersh, president of Family Films, Inc., producer of the series for the Lutheran Church—Missouri Synod.

Work has already been started at the Kling Hollywood Studios on the fifth consecutive series of 26 half-hour film programs, by the same producer-sponsor combination that has controlled the program during the past four years. (ERA—8/24/55)

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(Continued on page 11)

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Naaman the Syrian

(Continued from page 10)

exactly what the effect would be.

When men are wakened up from a deep sleep, and wakened up in a hurry because there is something urgent and imminent, they often wake up cross—they often wake up angry. I suppose that if I came to you tomorrow morning, with all your amiability and your sweetness and your gentleness, and seized you by the hand, and put my hand on your shoulder and shook you rudely and woke you up, when you arose you would not have all your "Polite Letter Writer" phrases just ready at the time. You would be likely to be a little indignant, and you would be likely to think that I was very inconsiderate. But if in the midst of all your ruffledness and all your anger I showed you that I had a just cause for what I had done, and that there was a fire, and that the fire was not in the next street or even in the next house, but was in your own house, I think when you got to know that, you would thank me, and you would say that if I had been polite, and

had stood upon ceremony, I should not have been your friend.

So with the gospel preachers, so with Elisha. Poor Naaman was far gone, and what he needed was quick medicine; what he needed was something which went straight to the point. I grant there was seeming rudeness in the wording; I grant there was imperiousness, for when God speaks you must allow Him to be imperious and imperial—never forget that. The Gospel does beseech, but in it all and through it all the Gospel is a command, and you disobey it at peril of eternal damnation. Believe, repent, go work, and go as quickly as you can, that is the Gospel—a command; and it is to your interest, oh, sinner, that the Gospel is on the surface seemingly rude and inconsiderate and unjust.

The Leprosy of Pride

Naaman was wroth and said, "I thought." That is what is wrong with most of us. Why are you not a happy Christian? I will tell you in a word. You are troubled with just the same disease as Naaman. Leprosy was his trouble outwardly, and the leprosy of pride was his trouble inwardly. He needed to be humbled before he could be healed. Now, your pride is very likely intellectual pride, intellectual vanity, intellectual conceit. You juggle with the names of Huxley and Spencer and Darwin, and you want to impress and overawe the poor preacher with a sense of your opinion, and you say, "When I go to hear a sermon, I think and I wish and I like"; and when you do not get what you like, the preacher gets your ugliest verdict.

Now, my dear friend, come away from that, if you please. You are a poor, helpless, hopeless, condemned sinner; until you receive the Gospel in childlike simplicity, you cannot be saved; you are neither fit to live, nor fit to die, and you have both to do, so do come down off your horse of pride and headiness and highmindedness and self-conceit. Forget your wisdom and forget your knowledge, and remember that in all past ages, and even in this nineteenth century, thanks to God, wise men and learned who have forgotten more about literature and science and philosophy than you ever learned, have with all their knowledge, contrived to be as simple, genuine, evangelical believers in the blood

of the Lamb as any that ever lived.

You "thought." Thank you for nothing. What did you think? Let us hear it. Well here it is: "I thought that he would surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and recover me of the leprosy." That is, "I thought that he was a trickster and a juggler, and that he would come and say, 'Hey! Presto! Pass!' and the thing would be done."

Yes, is not that about the length and breath and depth and height, my friend, of your notions of what genuine religion is? The thoughts of people in Naaman's condition—oh, they are worth little! Naaman spoke out his thought, and there it is. When salvation comes to us, it comes when we get rid of our own thought, or we hold in our own thought, whatever it may be, and we choke it down, and we allow God to speak; for God's thoughts are what we need to know; and God says, "My thoughts are not your thoughts, neither are my ways your ways, for as the heaven is high above the earth, so are my thoughts higher than your thoughts, and my ways than your ways." Oh, hush, be still, and know that God is here—that God is speaking, and that you ought to bow the head and keep silence and believe!

"Are not Abana and Pharpar —?" Oh, yes! With what contempt men sometimes speak of the Gospel until they have tried it.

The Old Gospel

Naaman, dear, if Abana and Pharpar were waters that would have cleansed you, why did you not go to them? Why did you come here at all? Have not some of us spoken in the same rude and contemptuous way about what we call old, narrowminded, bigoted, puritanical doctrines, until we have tried them? But when the day came when our sins were fastening upon us, and the sorrows of death compassed us, and the gates of Hell got hold upon us and we found trouble and sorrow, then we changed our tune. When we were heart-whole and well, we could speak contemptuously about the old Gospel and call it a "doctrine of the shambles"—this salvation by blood; but when we stand naked and shivering, and ready to perish, then this old Gospel of the cross, the Gospel of salvation through the doing and dying of another, is to us like a peal of Heaven's own music. Do not talk against the Gospel, my friend. You are only showing your want of heart or the depth of your ignorance.

"And his servants came near and spoke and said, If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather when he said, Wash and be clean! Then he went down and dipped himself seven times in the Jordan," *verbatim et literatim* according to the saying of the man of God. He had to humble himself to obey the Gospel and you and I must do the same. We do not give up intellectuality and the powers of the mind. We simply crucify their pride, that is all.

Blessing Comes by Obedience

"And his flesh came unto him like the flesh of a little child and he was clean." This is the Gospel. Will you try it? Will you do, my friend, what you never did before? Will you humble yourself simply to believe? The Gospel will never prove its power in anybody as long as he criticizes and questions. The Gospel is for believing; the Gospel is for receiving. "Oh, taste and see that the Lord is good: blessed is the man who trusteth in him."

At last Naaman is a sadder and a wiser man. He is kindly spoken to by his servant. Naaman had his good points about him. But after all, you see, there was the leprosy. There was no arguing against that. There was this sentence of death eating into him. So with you, man, you are dying while you are criticizing; Hell opens its mouth to receive you while you are quibbling and wanting another Gospel to suit you. Do not forget that. It does not become beggars to be choosers; and you are an absolute beggar at Heaven's

gate—an absolute dependent upon God's bounty; and when it is offered to you, it ill becomes you to adopt the sneer or the angry tone which you do adopt. Let us cease from all such superfluity of naughtiness, and in simplicity, like the poor, dying lepers that we are, let us receive salvation through Jesus Christ, through His atonement.

That dark, muddy Jordan was not a nice stream. It was really a very poor river from an artistic point of view; but it was in Israel; it was an Israelitish river; and away to it Naaman must go, great man and all as he was. And he went. He swallowed down his pride. He very likely said to himself,

"Well, that servant of mine is true; he is right; I am a leper, and of course I am dying, and after all, I may as well try it. It would be a pity to come all this distance, with all these jingling horses and chariots, and go home, and admit that I had come on a fool's errand: and maybe there is something in it."

And he went down. He, "stooped to conquer," and he conquered by stooping; he gave in to God, and he won. For a time he seemed to be no better, only much wetter. But, dipping seven times, when he came up the seventh time he had left his leprosy in the last plunge. The flesh came to him as with that leper in the New Testament to whom Christ said, "Be thou made clean"; and immediately he was made whole. As the poet says:

*And his dry palms grew moist,
And the blood coursed with delicious coolness through his veins,
And on his brow the dewy softness of an infant stole.
His leprosy was cleansed and he fell down
At Jesus' feet, and worshipped him.*

This is the Gospel for lepers, Old Testament and New. Come near to the cleansing fountain, and in absolute abject simplicity plunge into it.

*There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.*

I trust I have read a book or two. I hope I know a little about philosophy. I trust I know a little about science. I went for eight winters to a college and a divinity hall, and I was lectured and taught by the most cultured and eminent men of the day. But if tomorrow I am upon my deathbed, and if you want to come and give me a parting word, come, and I will tell you before you come what you may say. Do not mention this nineteenth century; do not mention these new gospels, which are no gospels. If you have no word, and if you have no text, that old hymn that I have quoted will do, and especially the verse that I am going to quote now:

*The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.*

Ah, my lad, you may despise this old Gospel, but your mother died rejoicing in it. So did your father. And if you are ever to see them and meet with them, if you are ever to sit down with the truly refined people, you must be washed in the blood of the Lamb. May the Lord, the Spirit, graciously plead His own cause, and may all of us come to the simplicity of faith in Jesus Christ, who died for our sins, and rose again for our justification!

(From the book, *THE WAY OF LIFE*, in Moody Colportage Series, 35c.)

My Decision for Christ

Dear reader, you have read the sermon on "Naaman the Syrian," by the great preacher of days past, John McNeill. McNeill is in Heaven, but his gospel message is God's call to you to be saved. Now let the editor plead with you. Turn today from your sin. Come to Christ and let Him save you and change you. I beg you to step out by faith, depend upon Christ to save you, give Him your heart, turn honestly from your sin, claim Him as your Saviour. He has

News Notes

(Continued from page 10)

mercial theaters for the past two years, became available on September 1 in 16-mm. form to churches, schools, libraries and educational institutions.

A distribution plan announced by Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., will make ownership of the feature-length film possible for "thousands of church congregations, educational institutions and even individuals."

Although this is the first time in history that a film of this type has been sold to churches, Lee said that "experiments are nothing new for the 'Martin Luther' film."

The picture, which has been seen by an estimated 20 million Americans, was produced by Louis de Rochemont Associates for \$500,000—a record-breaking budget for a church-sponsored film.

Originally intended solely for use by churches and religious schools of all denominations, it was decided to show it in theaters when film experts reported it possessed the excellence of quality and dramatic appeal to make it a box-office success.

(ERA-8/24/55)

Insurance for Nondrinking Drivers

Probably the most exclusive automobile insurance company in the U.S. is Preferred Risk Mutual, of Des Moines, according to *Time* magazine. Only teetotalers can buy policies, and before they buy they must sign a pledge that they do not use alcoholic beverages and that they will not use them for the term of the policy.

There is considerable saving to the policyholder, for he receives standard protection at rates 20% to 42% lower than from most other companies.

Preferred Risk is nine years old, and so great is the growth that its estimated 1955 premium income is up to \$7,000,000. Its salesmen—all 1,250 of them—are drys, and most of them nonsmokers. There are seven branch offices, with headquarters at Des Moines, Ia. A \$350,000 air-conditioned building has been completed at Des Moines' Grand Avenue which will take the place of two rented houses formerly used by the company.

Sam Morris, who is one of the three founders of the company, is president. William Norton Plymat, 43, a leader among the drys in Minnesota, is treasurer. A Manhattan lawyer, Jules Jackson Mallon, is secretary.

Preferred Risk counted only 250 policyholders the first year but now counts 120,000 of all faiths, in 47 states.

promised that "He that believeth on the Son hath everlasting life . . ." (John 3:36). If you honestly trust Him, depend upon Him, in a moment you will be saved, will have a new heart, will be made a child of God. Will you make that great decision this moment?

If you will turn to Christ and take Him as your own Saviour forever right now, will you sign the decision form below, copy it in a letter and mail it to me? I will be glad to send you further literature and a letter of instruction and comfort.

Do it today! Here is the statement:

Evangelist John R. Rice
Editor, THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read the sermon on "Naaman the Syrian," and have seen how that heathen man was saved and healed of leprosy, because he trusted in God. I realize that I am a poor sinner who needs saving. I believe that Jesus Christ died for me. Therefore, here and now, I turn to Christ in my heart. I trust Him to be my Saviour. Here and now I depend upon Him to change my heart and give me everlasting life. I will claim Him openly before men and set out to live for Him, by His grace.

Signed _____

Address _____

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DR. WILBUR M. SMITH, Fuller Theological Seminary, says it may be ranked among the five most important commentaries covering the entire Bible to be published in the latter part of the 19th century.

DR. ROBERT G. LEE, past president Southern Baptist Convention, says Ellicott "will help teachers teach with greater wisdom and preachers to preach with more exact knowledge."

DR. HENRY SCHULTZE, Professor Calvin Seminary, calls Ellicott "scholarly, orthodox and comprehensive."

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Our Supreme Task

(Continued from page 1)

same time it spent only \$15,000 for foreign missions.

I plead again. Lift up your heads and look on the mission fields of the world. Look long at the 1,000 tribes with no missionary and 1,700 languages with nary a single word of Scripture. See the millions upon millions dying without Christ. And around the world those peoples are crying to us, "Hurry, hurry . . . we are perishing without the Gospel. Come and help us."

No one can say that he or she is too weak to proclaim the Gospel. The same Christ who flung the worlds into space and fed 5,000 with a few loaves and fishes, who took a shoe cobbler and made a D. L. Moody, and a drunken bum and made a Mel Trotter, can take you and use you to bring men to know Him.

God never calls a man without first equipping him. I know that from experience. I fought God when He called me to preach, but I'll never forget the joy and thrill that came to my soul when God said to me, "Billy, I'll take what you've got and use you."

If 120 common, ordinary people could shake the foundation of the Roman Empire and turn the world upside down, as did the early disciples of Jesus, what could not 4,000 people in the city of Columbia, South Carolina, for example, do if they were filled with the Holy Spirit?

The motto I have taken for my life is "To evangelize the world in this generation, that every person might hear the Gospel once." My life, my money, my time, my energy and my prayer is being spent in sending or in going that the whole world might hear the Gospel.

I need not stress the seriousness of the hour in which we live. I feel it is the most crucial hour in the history of the church since Pentecost. As we stand in the shadow of the hydrogen bomb, turn with me to Ezekiel three as we see what God has to say. God has promised to bless His Word, not what I have to say or what illustrations I may choose to use.

We see in Ezekiel three, starting with the fifteenth verse, that God says, in effect, "I'm holding you responsible to witness to the heathen and to the wicked. If the wicked and heathen turn not from his heathenish and wicked way, when I will not require their blood from your hand. But IF YOU FAIL to carry the Gospel of Jesus Christ to the wicked and to the heathen, THEIR BLOOD WILL BE ON YOUR HANDS."

Listen, church members: listen, professing Christians; listen, YFC'ers. God says to us today, "I'll put the blood of the people of this world on your hands if you don't do everything in your power to get the Gospel out to the uttermost part of the earth."

We have a tremendous responsibility in this year 1955.

In John 4:35-38 Jesus says, in effect, to His disciples, "Fellows, I want you to look around. Get your eyes up and see the harvest fields of the world. The harvest is already ripe, and you remember what Joel said, 'Put ye in the sickle, for the harvest is ripe.'"

That sickle should not go in when the harvest is not ripe, but it must be put in before it is too late to be harvested. Jesus meant to tell us that at certain times the harvest should be reaped because it is ripe.

But not only are we to get a vision of the ripened harvest field now, but God has told us in Matthew 9:37, 38 to pray that God will bring forth more laborers into the harvest fields. When the whirlwinds come, when the hail falls, the reaping will be over.

Pray as you never prayed before! Pray for the black man, the yellow man, the red man and the white man out yonder beyond the borders of any mission station—millions who have NEVER heard the name of Jesus Christ. If you are not praying for the heathen and for souls generally you are sinning against God because Jesus said, "Pray ye . . . pray ye . . . pray ye . . ."

Then in Mark 16:15 we read these words, "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

Jesus was talking not only to His disciples. He is talking to all Christians.

Have we done it?

We have not.

Fifty generations have come and gone since that day when Jesus gave that command, and a large portion of the world has yet to hear the name of Jesus even once.

We pat ourselves on the back and say, "Boy, I gave \$10 to missions last night."

And come out as though we had done God a great favor!

We send out an extra missionary, and say, "Well, boy, our church is really going to town; we've got a couple of missionaries out on the foreign field now."

What percentage do you give to missions?

Huh?

How much did it cost to build your new church?

How much did it cost to redecorate your church?

How many souls could have been won out yonder on the borders of some unreached country if we had gone on in the old church building for a while, and looked at the old, dirty paint for a bit longer, and sent that money out to win souls to Jesus Christ?

Where have we failed? I'm talking to myself, because I, too, have failed. It was only three years ago that I began to see the meaning of these three passages of Scripture. It was only three years ago through Youth for Christ that God gave me a Macedonian vision and told me to "Go into all the world and preach the Gospel."

When I think of Dave Morken in Shanghai (now in Tokyo) and Hubert Mitchell in India I can only say "Oh, Lord, how little I am doing for Jesus Christ." A letter from Hubie Mitchell came to me recently wherein he told me how he was black and blue from being stoned off the streets of Calcutta in holding a Youth for Christ meeting. These men are bleeding and dying that the Gospel might go forth.

We read in Acts 1:8 that God wants us to witness for Him to the uttermost part of the earth . . . not just the uttermost part of your city or state. When Jesus gave that command He did not say, "Now, boys, I think it would be best if you tried to get out as far as you can."

No!

Jesus Christ gave a command, and that command is the one great command that He gave to the church. That command still holds good.

Jesus is our captain, and here we are, the troops in His army, marching along. Some of us are living poor Christian lives. Others are playing around trying to make a little money here and there and grab a few things from the world. Then once in a while we try and catch up when a revival comes along. Our army is in a mess. How would you like to fight a war with it?

Yet we are in the biggest war the world has ever seen—a warfare unto death. It's battle between Heaven and Hell and we go dabbling along when we ought to be marching like soldiers.

When the Captain says, "Go over the top," or into all the world with the Gospel, we hear plenty of excuses. If you did that in the American army they'd court-martial you. They'd charge you with desertion. Many a young man died in World War II that we might continue to live democratically, and now after five years we seem to have forgotten about it.

God knew there would be difficulties, but He did not mention them. He merely said, "Go, and

you'll have Holy Spirit power to get the job done." I wonder what we would do if Jesus stood here and said, "Go." Many of us would just sit there. When He would say, "Give," we'd still sit there. When He would say, "Pray," we would bow our heads . . . and think about our business tomorrow instead of praying!

But read Acts the sixteenth chapter and the fourth verse, and those following. Paul is in Asia Minor in the midst of a revival. Things are really going great. In the midst of it, Paul is awakened in the middle of the night, and God says, "Paul, I want you in Europe."

Paul didn't dispute with God. He was obedient to that heavenly vision. And because he went, you and I are Christians today instead of Mohammedans and atheists and heathen. He loosed himself from the revival that was going so well and turned southern Europe upside down for Jesus Christ.

In Philippians we read of Paul being in prison. Many a person would say, "See, he should have stayed in Troas." But the things which happened to Paul only caused the Gospel to be spread further around the countryside. The entire city of Rome knew why he was there. I'd rather be in jail somewhere under the Communists and be in the center of God's will than be standing here outside of His will.

In the 11th chapter of II Corinthians we see a graphic picture of Paul's suffering for the sake of the Gospel. Some of you think it too hard to go to prayer meeting on a Wednesday night. It's too hard to witness to that neighbor next door. I'm afraid that

some of us are just going to slip into a back seat in Heaven. The boys out yonder paying the price are going to be sitting in the front row.

Have you ever hazarded your life for Christ as Paul and Barnabas did? (Acts 15, 25, 26). Did you know that this very moment, as we sit here well-dressed, well-groomed, money in the bank, etc.,—that out in China our brothers and sisters in Christ are dying for His Name? Bishop Frank Houghton of the China Inland Mission told me some time ago that more Christians are dying in China today for the cause of Christ than ever before in the history of that great land!

Did you know that thousands of people in Spain are in prisons for the sake of Jesus Christ? And that many are forced to meet underground because they cannot hold their meetings openly?

Did you know that a newspaper in Italy came out one day with the statement that it would be a good thing if the director of Youth for Christ was found in an alley with a knife between his shoulder blades?

And that I was told by a Russian refugee in Canada some months ago that Bibles were passed around between people and ten pages at a time torn out and distributed? And that one man said he would give his right arm and everything he owned to hear of the Gospel? The man who told me those facts was given ten years in Siberia for having ten pages of the Bible on his person . . . a page for each year! He escaped and now is in Canada, but his body still bears the marks of the beatings he took.

Look at the world with me. America—64 million people never darken the door of a church. We have a great mission field right here. The Indians in New Mexico to the 2,000,000 in Brooklyn present challenging appeals.

Europe—in Great Britain, that hub of revivals, less than two per cent of the people darken the door of a church. Those statistics come from the Church of England book on *The Conversion of England*.

France . . . Italy . . . Belgium . . . Holland. I could name them all. Europe, the fountainhead of foreign missions, now is a great unreached mission field itself.

Need I say more? South America, Africa, the islands of the sea, India, Japan, Alaska . . . and all the rest: The world awaits the Gospel.

What are we going to do about it?

The time is so short. Many of you reading this will not live out your lifetime if the hydrogen bombs fall.

What is your answer as we look on the whitened harvest field . . . hear the words to "pray ye the Lord of the harvest. . . . Go ye into all the world and preach."

If He is Lord, there is but one answer for him can honestly make, "Here am I, Lord, send me, take me, use me as Thou shalt choose."

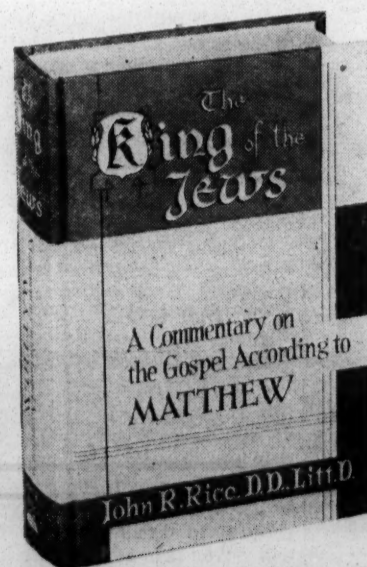
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